

THE  
SAKAS IN INDIA

BY

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**L A H O R E**

TO

The Rev. Ross Wilson, M. A.,  
as  
A Humble Token  
of  
Admiration For Both  
The Man and The Scholar

*Extracts from a letter dated November 23, 1946 to my father Pt. Bhagavad Datta from Professor Dr. Sten Konow, (formerly Government of India Epigraphist) Oslo, Norway.*

I have read your son's work, (Sakas in India) and we will all be thankful for the great care he has taken in putting the whole Indian material at our disposal so clearly. I am convinced that the future of Indian research can only be safeguarded if Indian and European scholars will work, hand in hand and with mutual regard and understanding. We in Europe will always be happy to collaborate in this way, and it is a good omen that an excellent Indian scholar like your son will partake in the work. It is not, of course, to be expected that there will be a general agreement about the interpretation of all details, but it is essential that we should, on both sides, state our arguments and results as fully and clearly as possible.

Everybody who has tried to elucidate Indian chronology will know how many difficulties still remain to be cleared up, and in the last years a new and serious one has turned up through the discovery of a Parthian era of 245 ? B.C. It is a good thing that we have learnt that the Seleucid era was never used in India, but the Parthian has evidently played a greater role than we should have expected, and I am much obliged to your son in this connection for reminding me of the Girdharpur and Kankali Tila inscriptions. With regard to the well-known Saka era of 79 A. D. I quite agree with him that it was not introduced by Kaniṣka, but is considerably older than his accession, which can hardly be put earlier than about the middle of the second century A. D. I am still convinced that the ruler who first used it was Wima Kadphises.

*Sd/- Sten Konow*

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## INTRODUCTION.

In my third year class I prepared a short bibliography of the lost Sanskrit dramas from stray references about them in Sanskrit literature. Soon after finishing my B.A. examination, I began to prepare a *devanāgarī* text of the inscriptions of the Western Kṣatrapas. On examination the number of these inscriptions was found to be much less than expected. However, I went on with this work, and my interest grew in the subject. I then tried to note and collect the necessary literature concerning it. Meanwhile I selected the present thesis for my M.A.

After securing and studying the available books and articles on the subject, I came to the conclusion that only a few scholars have done any pioneering work in this field of ancient Indian history. The names of Śri Bhagwanlal Indraji, Prof. E. J. Rapson and Dr. Sten Konow will always be remembered with admiration by the future historians. 'The Catalogue of the Coins of the Āndhra Dynasty, the Western Kṣatrapas etc.' by Prof. Rapson and the 'Kharosthi Inscriptions' by Dr. Sten Konow are monumental works. The patience, the energy, the labour, the keen insight and deep erudition displayed by them are admirable. With their works as the basis of my study I entered into this difficult and dry subject.

Another scholar who has worked in this field of research was Śri K. P. Jayaswal. It was he who brought to light the war of Nahapāna with a Sātavāhana king from a Jain source. He showed that Bharukaccha was the capital of Nahapāna. The Yuga-purāṇa of the Gārgī Sambitā, an important source on this subject, only noticed by H. Kern, was edited for the first time by Śri Jayaswal. It has proved very useful for a reconstruction of the history of the period.

Besides these works a large number of scholars have been contributing from time to time most important articles in various

research journals. I have used them in their proper places, acknowledging my debt.

Some recent works and articles have proved very useful. Dr. Sten Konow while revising the period has thrown a new light on the subject in his article, 'Notes on Indo-Scythian Chronology'. The 'Date of Nahapāna' as discussed by V. R. Deoras in his article (Proceedings Indian History Congress, Lahore session) is worth study. The laborious work of Dr. K. Gopalachari, 'The Early History of the Andhra Country', supplies a summary of the different aspects of the reigns of Nahapāna, Castana and Rudradāman I.

The ancient Indian tradition is very useful in filling up some of the important details. Most of it so far lies unexplored. Twenty seven references from this source of Indian history have been collected here. Of all these the gāthās of Tiloya Pappatti have been of most help. These gāthās were first printed by Rai Bahadur Hira Lal in his introduction to 'The Catalogue of Sanskrit and Prakrit Manuscripts in the Central Provinces and Berar (1926)'. The attention of scholars was not attracted to this rare source for a long time. It was in the Hindi History of Bharatarṣa by Pandit Bhagavat Datta that the gāthās were fully utilized and their importance was emphasized. According to R. B. Hira Lal and other scholars this work was composed in the latter part of the 5th century A.D. The duration of the reigns of Nahapāna and Castana and the family of Castana are all recorded in these gāthās. Important information from tradition has been made available in this thesis. Many of these references were unknown so far. Some of them are noted below, e.g.,

- (i) Presence of the Śakas in the Indus region at the time of Duryodhana referred to in *Majmal-ul-Tawārikh*; (p. 2)
- (ii) The derivation of the word Śaka according to the Purāṇas, (p. 3)
- (iii) References to the food of the Śakas in the *Caraka-saṃhitā*, (p. 15)
- (iv) Mention of Śaka-wells (Śaka-andhū) by Pāṇini; (p. 16)
- (v) The word Romaka and its explanation.
- (vi) The Śaka Era. A lot of new material on this point has been presented in this thesis. Albetuni's statement that the Śaka era

was started at the death of a Śaka tyrant gave me the impetus to search for the source of his information. This information has been traced to be contained in astronomical works, which go back from Alberuni's time to 628 A.D.

Moreover both inscriptional and literary proofs have been given to substantiate the view put forward that there were two Śaka eras, one starting from the beginning of the Śaka rule and the other started by a Śakāri Vikrama at the expiry of the Śakas; (p 35 ff)

(vii) A suitable explanation of the name 'Kardamaka kings' has been suggested; (p. 68)

(viii) The references to Śakāri Vikrama will be found useful in Chapter VII.

The history of the Western Kṣatrapas, after the rule of Budradāman I is very obscure. I have only collected notes about them from the writings of Śri Bhagwanlal Indraji, Prof. Rapson and others. With the scanty material available more than this was not possible.

In Chapter IX an attempt has been made to collect only new points about the various customs of the Śakas. Dr. K. Gopalachari and others have made attempts to throw light on this aspect of the history of the Śakas also. Anyhow the material presented here from Sanskrit sources is quite new.

Recently it has been felt that a text of all the inscriptions of the various dynasties should be published in one place. Realizing the importance of the need, a *devanāgarī* text of all the inscriptions of the Western kṣatrapas has been given in the appendix. Three inscriptions could not be included in this list as their text was not easy of access. Other appendices will also prove useful.

The thesis in its printed form is revised and enlarged. My sincere thanks are due to my respected teacher the Rev. Ross Wilson, the then Head of the Department of History, University of the Panjab, who has corrected me in so many places and has given me valuable suggestions ungrudgingly.

I am very thankful to Dr. A. L. Srivastava, now Head of the Department of History, University of the Panjab, who has been and is always encouraging and guiding me in research work and Prof. R. R. Sethi, Panjab University Lecturer in History for some of his suggestions.

I acknowledge my sincere indebtedness to Pt. Vishvanath, my school-teacher in history, who has gone through the thesis and given many valuable suggestions and Pt. Bhagavad Datta, Director, Vedic Research Institute, who has given me the insight to find out material from ancient Indian literature to construct Indian history.

I offer my sincerest thanks to Miss C. L. H. Geary, Principal, Lahore College for Women for seeing the book through the press. Many of her suggestions were extremely valuable.

The fine get-up of the book in these hard days is due to the loving care of L. Khazanchi Ram Jain, Proprietor, Messrs Meharchand Lachman Das. The book would not have seen the light of day but for his ungrudging help in printing it.

Department of History,  
University of the Panjab, Lahore.  
December 29, 1946.

SATYA SHRAVA

## CHAPTER I

### THE ŠAKAS

#### I. ANTIQUITY OF THE ŠAKA TRIBE

Šakas are known to have existed in history from a very early time. They are mentioned in the Behistun (Bistūn), Persepolis, Hamadan and Naqsh-i-Rustūm inscriptions of Darius or Dārayavahush.<sup>1</sup> This king is assigned to 526-486 B.C. His inscriptions are found in three versions. The Persian version has preserved the word Šaka exactly as it is found in Sanskrit. On the authority of Herodotus also we know that the Šakas are earlier than the time of Darius. Herodotus writes: "the Scythians before the time of Darius conquered the Medes" and "became masters of Asia."<sup>2</sup> According to this same author the Šakas were known during the time of Sesostris, a king of Egypt, who also preceded Darius.<sup>3</sup> Herodotus has another definite piece of information on this point. He writes:—"Scythians add that from the time of their first king to the invasion of their country by Darius. is a period of one thousand years, neither less nor more."<sup>4</sup>

<sup>1</sup> Select Inscriptions bearing on Indian History and Civilisation Vol. I, ed by D. C. Sircar, Calcutta 1942, pp. 4-11. <sup>2</sup> Herodotus, Tr. G. Rawlinson, Book I Chap. 104. <sup>3</sup> Herodotus, Tr. G. Rawlinson, Book II, Chap. 110. <sup>4</sup> Herodotus Tr. G. Rawlinson, Book IV, Chap. 7.

It may, therefore, be safely concluded that if the date which is proposed for Darius i.e. 526-486 B.C. be regarded as true, then the Sakas appeared in the history of nations from about 1500 B.C.

The source of this information of Herodotus may have been faulty, or it may have been that the first king of a particular tribe of the Sakas, whose family ruled without break for 1000 years, was installed at that date. The Sakas are placed centuries before this date by Sanskrit works. As will be seen in a later chapter, the mercenary Saka soldiers fought on the side of Duryodhana in the battle of Mahābhārata. If this statement be regarded as true, and there is no cogent reason to disbelieve it, then it should be remembered that the Saka tribe existed before *circa* 2400 B.C., a date proposed for the Bhārata battle on very good grounds.<sup>1</sup> Not this alone, but the Mahābhārata also states that Pahlavas, Barbaras, Kiratas, Yavanas and Sakas lived in the delta (of Sindhu).<sup>2</sup>

The fact that Sakas or a sub clan of this tribe existed in the Indus region at the time of Duryodhana is strengthened by an interesting piece of information from an entirely different source, Majmal ut-Twārikh, a work in Persian (of *circa* the 12th Century A.D.), which is a translation of an Arabic work of *circa* 1026 A.D., which again was a translation of an ancient Sanskrit text, and contains the following account —

"The Jats and Meds dwelt in Sind (on the banks) of the river which is called Bahar. These two tribes used to quarrel with each other very often, to enfeeble and to have ascendancy over the other. Once they both being advised

by a Jat chief approached the King Dayushe (Duryodhana) and begged him to nominate a person to rule over them <sup>1</sup>

The account proceeds further and it is stated that Duhśalā the sister of Duryodhana married to Jayadratha, the king of Sind, was appointed the ruler

These Jats are no other than the Massagetae (the great Getæ) mentioned in Diodorus<sup>2</sup> as an off spring of the ancient Saka tribe. The Jats and Sakas belong to the same original Caspian type as is well known now<sup>3</sup>. Colonel James Tod showed long ago the oneness of the Sakas with the later Getes, the Jotes, the Jits, the Goths and the Jetas<sup>4</sup>.

These Jats and Medes living in Sind at such an early date must have had intercourse with some other western tribes now extinct. The excavations at Mohenjo dārō have revealed the traces of four such ancient races the Proto-Australoid, Mediterranean, Mongolian, and Alpine<sup>5</sup> who lived in that city of Sind with other peoples at a period anterior to 2500 B C

The Śakas, therefore, have been known in Indian history from at least 2400 B C, the period of the Mahābhārata war

## II THE NAME ŚAKA AND ITS MEANING

Greek writers have thrown no light on the origin of this name. It is only through a study of the Purānas that we come across a plausible origin, but one which has still to be verified. Some Purānas state that this land had once

<sup>1</sup> The History of India as told by its own Historians Mohammedan Pd Elliot & J Dowson 1867 Vol I p 104    <sup>2</sup> Book II Chap 43    <sup>3</sup> Ancient Races and Myths by C Chakraberty Calcutta p VII    <sup>4</sup> Annals and Antiquities of Rājasthān Popular edition, 1914 pp 49-53    <sup>5</sup> The Indus Civilization by E Mackay, London, 1935, p 200

a network of some rivers and their tributaries had the shape of a Śaka or a teak tree.<sup>1</sup> In India the word Sāgavāna a corruption of Sanskrit Śaka is used even up to this day for the teak tree. This may also mean that the delta of some rivers of this land had this shape. A Purāṇa says that there was a Śaka mountain in the Śakadvipa, and hence the name of this land.<sup>2</sup> This mountain may have been rich in the growth of Śaka trees. On the other hand in various Sanskrit dictionaries we can trace its meaning as a tree,<sup>3</sup> an island,<sup>4</sup> a kṣatriya,<sup>5</sup> a country,<sup>6</sup> a tribe,<sup>7</sup> and a king.<sup>8</sup>

### III. THE ORIGINAL HOME OF THE SAKAS THE GREEK ACCOUNT

Herodotus<sup>9</sup> gives a vivid description of Scythia:—

“99. Before you come to Scythia, on the sea coast, lies Thrace. The land here makes a sweep, and then Scythia begins, the Ister (Danube) falling into the sea at this point with its mouth facing the east.”

“100. Beyond this tract, we find the Scythians again in possession of the country above the Tauri and the parts bordering on the eastern sea, as also of the whole district lying west of the Cimmerian Bosphorus and the Palus Maeotis (the sea of Azof), as far as the river Tanais, which empties itself into that lake at its upper end. ....”

“101. Scythia, then, which is square in shape and has two of its sides reaching down to the sea, extends inland to the same distance that it stretches along this coast, and is equal every way.”

1. Vāyu Ch. 49, 88 and 89. 2 Matsya 123, 36 3 Viśvaprakāśakosa p. 5, al. 35. 4 Ibid, Nānārthaśabdakosa p. 3, al. 86 Nānārthaśamgraha p. 87, al. 36 Madras Ed. 5 Viśvaprakāśakosa p. 4, 25. 6 Nānārthaśabdakosa (Jivānanda Ed. p. 3, al. 35. 7 Book IV.

Diodorus of Sicily<sup>1</sup> ( *circa* 57 B. C. ) informs us that the Scythians were already 'inhabiting the country bordering upon India.' "This people originally possessed little territory, but later, as they gradually increased in power, they seized much territory..... At first, then, they dwelt in the Araxes ( The Aras ) river, but since acquired territory in the mountains as far as the Caucasus, and in the steppes along the ocean and lake Mæotis ( the sea of Azof ) and in the rest of that country as far as the Tanais river."

The latter part of the description of Diodorus is practically the same as that of Herodotus. But during his own time or a little before him the Śakas had already extended their territory towards the borders of India. This territory was named Seistān or Śakasthāna.

Strabo has a general remark to offer on this point. He says, "All the tribes east of the Caspian are called Scythic. The Dahæ next the sea, the Massagetæ ( Great Getæ ) and Sacæ more eastward...."<sup>2</sup>

#### THE SANSKRIT ACCOUNT

The Purāṇas present a vivid description of Śakadvīpa. Their account appears to be older than the Greek one, because according to them this people was highly civilized. The Mahābhārata also describes the Śaka sub-continent. Nundo Lal De in his 'Geographical Dictionary of Ancient and Medieval India' has compared the names of some of the provinces, states or janapadas, rivers and mountains of the Śakadvīpa as found in the Mahābhārata with the same as found in Ptolemy's

<sup>1</sup> Book II. 43. <sup>2</sup> Strabo XI, p. 254. <sup>3</sup> Matsya 122, 3-34, Vāyu 49, 74-93. <sup>4</sup> See the word Śakadvīpa.

description of Scythia. A few of these may be mentioned here:—

### PROVINCES

<i>Mahābhārata.</i>	<i>Ptolemy.</i>
Kumuda.	Komedai.
Sukumāra.	Komaroi.
Jalada.	Golaktophagoi.
Jaladhara.	Salateroi or Zaratoi

### STATES

Mrga	Margiana.
Maśaka.	Messagetai
Mandagā	Makhaitegoi

### RIVERS

Ikṣu, (Cakṣu or Vakṣu) Oxus

### MOUNTAINS

Syāmagiri	Kaukasos (including Mustag mountain which means the black mountain)
Durga Śaila and (Kesari)	The El-Burz (Durga and Burz both mean a fort). Kesar or saffron is found there.

Saffron grows on Persian mountains even today.

All the ancient Sanskrit sources agree that the river Vakṣu or Oxus passed through the Śakadvīpa.<sup>1</sup> The Matsya Purāṇa states that Vakṣu or Cakṣu takes a westernly course. So also states the Rāmāyaṇa of Vālmiki.<sup>2</sup>

1 (i) साक्षात्सुवाराद् उम्भाकान्वद्वान्वरदाम्भकान् ।

श्वात्सुवारावक्षुः श्वावन्ती गतोदधिम् ॥ Vāyu 47, 44 and

(ii) श्वात्सुवाराकारान्वद्वान्वरदाम्भकान् ।

श्वात्सुवारावक्षुः श्वावित्वोदधि गता ॥ Matsya 121, 45.

2 121, 40. ३ श्वात्सुवेष सीता च लित्वुद्येष महानदी । Bālakāṇḍa 43, 14.

The Mahābhārata states that the Kṣīroda sāgara<sup>1</sup> or the Caspian sea was encircled in parts by the Śakadvīpa.<sup>2</sup>

The Vāyu Purāṇa has a little different reading and says that the Kṣīroda encircled the Śakadvīpa.<sup>3</sup> The Vāyu Purāṇa also adds that Śakadvīpa touched Dadhi (or Dahæ of the Greeks) and Maṇodaka (or the Median?) Sea.<sup>4</sup> The Matsya Purāṇa says that the Śakadvīpa encircled the Lavaṇa sea.<sup>5</sup> The Mahābhārata also says that the Mṛgas-a part of the Śakadvīpa-or the people of the Margiana, were brāhmaṇas<sup>6</sup> and the Maśakas or the Massagetae were kṣatriyas or warriors.<sup>7</sup> So also vaiśyas and śūdras lived in other parts of the Śaka land. Compare with this the statement of Herodotus:—

"The intermediate space was occupied by 'the Husbandmen (Georgi) or agricultural Scythians."<sup>8</sup> This fact is corroborated by Vāyu Purāṇa,<sup>9</sup> where it is said that the different kingdoms of the Śaka land contained people of the four castes. This account of the Mahābhārata depicts a very early phase in the life of this tribe.

These once civilized tribes of the Śakadvīpa became nomadic and uncultured long before the time of

<sup>1</sup> Kṣīroda Sāgara was a name of the Caspian sea, because its later form Shirwan is used for the Caspian sea. See, Sir Henry Yule's "Marco Polo", Vol. I, p. 59.

<sup>2</sup> शाकद्वीपं च वक्ष्यामि यथावदिह पाठ्यिच ।

.....  
क्षीरोदो भरतश्चेष्ट येन संपरिवारितः ॥ Bhīṣma Parva 11. 9, 10.

<sup>3</sup> क्षीरोदेन समुद्रेण सर्वतः परिवारितः ॥

शाकद्वीपस्तु विस्तारात्समेन तु समन्वयः ॥ Vāyu 49. 99.

<sup>4</sup> परिवार्यं समुद्रं स दधिमण्डोदर्कं स्थितः ॥ Vāyu 49. 75.

<sup>5</sup> तेनाऽऽवृतः समुद्रोऽयं द्वीपेन लवणोदधिः ॥ Matsya 122. 3.

<sup>6</sup> Bhīṣma 11, 36. <sup>7</sup> Ibid 11, 87. <sup>8</sup> History of Ancient Geography, by E. H. Bunbury, 1883, p. 185; Herodotus IV, 18.

<sup>9</sup> तत्र पुण्या जनपदाश्चातुर्वर्णयसमन्विताः ॥ Vāyu 49, 90. Also.

तत्र पुण्या जनपदाश्चातुर्वर्णयसमन्विताः ॥ Matsya 122, 28.

Herodotus and even during the time of the Mahābhārata war, for it is recorded there that these once ksatriya tribes became degraded for want of brāhmaṇa preachers<sup>1</sup>

#### IV EXPANSION OF THE ŚAKA TRIBE

It has been shown above that a small band of the Śakas inhabited a portion of the Indus region at the time of Duryodhana.<sup>2</sup> In course of time more Śaka hordes came to these regions, and the whole region was then called by the name of Indo Scythia or the rēgion of Sindhu Sakas. To the Greeks this name was well-known. They speak of the Indo-Scythians and their country, Indo-Scythia. According to Ptolemy,<sup>3</sup> this territory of the Sakas extended on both sides of the Indus from the Kabul river to the Arabic sea. Arrian in his Indika writes —

"The Indus in like manner makes an Indian delta, which is not inferior in area to the Egyptian, and is called in the Indian tongue Pattala" . . .

The commentator on these lines has not grasped the meaning of the word Pattala. He regards its Sanskrit equivalent Pātāla as mere mythology.<sup>4</sup>

The Indus-delta was called Patalene (or Pātāla?), the country to the North and North East Abiria and the South Eastern province Syrastene i.e. Surāstra. Ptolemy again remarks "and in the island formed by the river (Indus) are these towns, Patala, Barberi." Dionysius Periegeta,<sup>5</sup> speaks about the Southern Scythians as settled on the Indus and his commentator Eustathius states that by the words Southern Scythians the Indo-Scythians are meant.

1 शका यवनकाम्भोजासादा भूत्रियजातय ।

२४ २१ २ ३ ३ VII I ५५ ६२ ४ धृपलत्वं परिगता धार्माणानामदर्शनात् ॥ Mahabharata Anuśasana Parva

by McCrindle Calcutta Ed 1926 p 15

a Megasthenes and Arrian  
§ V, 1088

In the *Periplus* (assigned date 40 A.D.) Scythia *i. e.* Indo-Scythia is spoken of as being under Parthian rule. So it appears that at the time of that work *i.e.* in the 2nd half of the 1st century A.D., Indo-Scythia had come under the rule of the Parthians. The possible conclusion from the above statements is that the stronghold of the Scythians was in the Indus region, especially in the lower Indus region, and that the Saka conquest had been effected long before the 2nd half of the 1st century A.D.

Śakasthāna doubtless included the district of Scythia, mentioned in the *Periplus*, from which flows the river Sinthus (Indus) the greatest of all the rivers that flow into the Erythræan sea (Indian Ocean). The metropolis of Scythia in the time of the *Periplus* was Minnagar; and its market town was Barbaricum on the seashore.<sup>1</sup>

The name of the capital of Scythia and of the kingdom of Mambarus (Nambanus?) in the time of the *Periplus* was Minnagar, and this was evidently derived from the city of Min in Śakasthāna mentioned by Isidor.<sup>2</sup> There is another fact which has been again recently supported. According to it, 'the region of Chakansur, just to the west of the Bolan Pass, has been reclaimed as one of the important centres of the ancient Śakasthāna.'<sup>3</sup>

A Saka empire in the Indus country and even beyond it is known from other classical sources also. Ptolemy speaks of the extension of Śaka power to Kathiawar and the use of the imperial title *King of Kings* (Sāhānuṣāhī) among the Sakas is attested by coins.<sup>4</sup>

<sup>1</sup> P. H. A. I. p. 362, 4th Ed. <sup>2</sup> Quoted in J. R. A. S., 1915, p. 830.

<sup>3</sup> Geographical Journal 1934, p. 856, as quoted in Indian Culture, Vol. V. p. 117.

<sup>4</sup> C. I. I. Vol. II. pt. I. p. XXVII.

## CHAPTER II

### THE ŚAKAS IN SANSKRIT LITERATURE

It is unfortunate that almost all modern students of ancient Indian history have largely discarded the ancient tradition. Being ignorant of its immense value, they have not been able to give a connected account of India's past. When, on the other hand, we peep into the various branches of Sanskrit literature we find a vast and accurate store of information preserved therein. In this chapter therefore, references to Śakas in Sanskrit, Jain, and Buddhist works have been collected. The works are quoted in their traditional chronological order, for, otherwise they would lose their real value. Recent researches have shown that with new finds the traditional chronology is being proved correct to a great extent. These references will help to fill in the gaps in the Śaka history.

1. *The Rāmāyaṇa* of Vālmīki has many references to the Śakas.<sup>1</sup> In it there are accounts of struggle between the ancient Āryāns of India and the mixed hordes of Yavanas and Śakas. These struggles will be relate at length under the heading Purāṇas. In the Kiskindh

1 (i) भूय पूवासूजदोरान् शाकान् यवनमित्रितन् ।

दैरासीरसंवृत्ता भूमिः शकैर्यवनमित्रितैः ॥ Bālakāṇḍa, 54. 21. an

(ii) योनिटेशाच्य यवनाः शकोहश्चाहश्चकास्तथा ॥ 55. 9. :

Kāṇḍa<sup>1</sup> the Sakas are enumerated with the Kambojas, Yavanas and Bahlikas

2 Next in chronological order comes the *Mahābhārata*, the second great epic of India. The mention of Śikas at such an ancient period (*circa* 2400 B.C.) in the *Mahābhārata* is genuine as it is found in varied places in various *parvas* of this text. If the passages about the Sakas be regarded as interpolated then it should be borne in mind that interpolations could not have been so very systematic throughout the text, in all the manuscripts of so many and such widely separated places in India.

#### THE MAHĀBHĀRATA DIFFERENTIATES BETWEEN THE ŚAKAS AND THE TUŚIRAS

The second great epic of India clearly distinguishes between Sakas and Tuśiras and mentions them along with Yavanas<sup>2</sup>. Tuśiras or the later Kusānas are not mentioned in the Rāmayana and they may, therefore, probably be of a later origin. Bhīṣma Parva shows that they fought in the great Bhārata war. Karna Parva also confirms this view<sup>3</sup>. In the Bhārata war the Sakas sided with the Kurus<sup>4</sup>. This differentiation between these two tribes is found throughout the Sanskrit literature.

#### KṢATRIYA ŚAKAS BECOME A LOW CASTE PEOPLE

The *Mahābhārata* further states that Sakas, Yavanas and Kambojas became vṛṣalas or low class people by not

1 काम्बोजान् यवनाश्चैव शकानारहकानपि ।

याह्नीकानृपिकाश्चैव पौरथानथ टङ्गणान् ॥ 43-12

2 तुष्पारा यवनाश्चैव शकाश्च सह चूप्ये । Bhīṣma Parva 75-21

3 शकास्तुपारा यवनाश्च सादिन

सहैव काम्बोजवरैर्जियास्त्र ॥ Karna Parva 94-16

4 उदीच्यकाम्बोजशकै खदौश । Udyoga Parva 158-20 Poona Ed

associating with brāhmaṇas.<sup>1</sup> They are often classed with Barbaras and Mlechas and sometimes reckoned as Mlechas. The Indians of the time of Mahābhārata knew the Śakas closely because they had already settled on the banks of the Indus as stated in Chapter I on the authority of Majmal-ut-Tawārikh.

3. Śakas along with Yavanas, Pahlavas and Kambojas are also mentioned in the *Bṛhma Samhitā* of *Mānava-Dharmaśāstra*. According to this work they sank to the position of low caste people by the omission of kṣatriya rites and because they were neglected by the brāhmaṇas.<sup>2</sup> This statement is similar to the statement of Mahābhārata noted above.

4. *Purāṇas*—Some of the *Purāṇas* refer to the Śakas along with other foreign tribes who had penetrated as far as Ayodhyā and their defeat and humiliation by Sagara the son of Bāhu. The story in these *Purāṇas*<sup>3</sup> is almost identical and runs thus: Bāhu was ill and the Haihayas, Tālajanghas and Śakas and other tribes uniting wrested his kingdom from him. His posthumous son Sagara determined to exterminate the Śakas, Yavanas, Kambojas, Pāradas and Pahlavas. When he was slaughtering them they fled to *Vasiṣṭha* for protection. The muni made a compact with them, stopped Sagara and saved them, but Sagara destroyed their laws of religion and changed their mode of dress. He made the Śakas shave half the head. He deprived them of the recitation of the

1 शका यवनकाम्भोजास्तास्ताः क्षत्रियजातयः ।

वृप्तलत्वं परिगता मात्प्राणानामदर्शनात् ॥ *Anuśāsana Parva* 68. 21.

2 वृप्तलत्वं गता लोके मात्प्राणादर्शनेन च ॥

पौष्ट्रकाश्चैद्रद्रविदाः काम्भोजा यवनाः शकाः ।

पारदाः पह्लवाश्रीनाः किराता दरदाः स्त्रशाः ॥ *Manusmṛti* X. 43, 44.

3 *Brahmānda*, Ch. 63. *Vāyu*, Ch. 68. *Vishnu*, Ch. 8 etc.

Veda and the exclamation 'Vaṣat.' These hordes of kṣatriya tribes seem to have remained and settled down in parts of India as a long interval passed between the defeat of Bāhu and their consequent defeat by Sagara. A remarkable feature in the narrative is that they are not spoken of as Mlechas or barbarians. Nor is there any suggestion that the Śakas and four other tribes were different in religion from the people of Ayodhyā, who professed the Vedic religion. Arguing cogently Pargiter<sup>1</sup> has concluded that 'these five foreign tribes - were Kṣatriyas and of much the same religion as Vasiṣṭha and Sagara.' They fell steadily in Indian estimation later on. By the time of the Bhārata battle they were classed as degraded tribes. Pargiter is of opinion that 'the story in this ballad could not have been composed in after time.' It is, therefore, considerably anterior to the Mahābhārata period.

#### WESTERN KṢATRAPAS IN THE PURĀNAS

The Matsya, Vāyu and Brahmāṇḍa Purāṇas mention eighteen Śaka kings who ruled after the Āndhras or Sātavāhanas in some province of India.<sup>2</sup> But only sixteen are mentioned in the Viṣṇu and the Bhāgavata Purāṇas.<sup>3</sup>

१ अर्थं शकानां शिरसो मुंडयित्वा व्यसजंयत् ।

यदनानां शिरः सर्वं कंयोजानां तथैव च ॥

पारदा मुक्तयेत्वाद्य पद्मवाः इमशुधारिणः ।

तिःस्वाद्यायवपद्माराः कृतास्तेन महात्मना ॥ Vāyu 68. 140, 141.

Compare it with Hanīvamīśa as quoted in 'A History of Ancient Sanskrit Literature' by Max Müller, Allahabad 1912, p. 28.

2 J. R. A. S. 1919, p. 359. (The above substance is mainly from Pargiter's account.) 3. Ibid, p. 361.

४ सप्त गदंभिनश्चापि शकाश्चादादृशैव तु । Dynasties of the Kali Age, p. 45.

५ दृश गदंभिनो चृपाः । शकाः पोद्देश भूपालाः । Ibid.

But the readings of *Manjuśrī-mūla-kalpa*<sup>1</sup> though mutilated certainly establish that eighteen Śakas were sufficiently powerful to be mentioned as kings out of thirty. The remaining twelve may have been some petty rulers during the periods of decline of the Śaka power. In *Manjuśrī-mūla-kalpa* they are described as *Madhyamas* i.e. kings of the Madhya country and are located in the North-midland.

There is some discrepancy in the accounts given by the various *Purāṇas* about the duration of the Śaka dynasty.<sup>2</sup> The *Brahmāṇḍa*, *Vāyu* and *Matsya* *Purāṇas* assign to them 380 years.<sup>3</sup> Pargiter<sup>4</sup> takes 183 years to be the duration. But the duration of 300 years of 'e' ms. of *Vāyu Purāṇa* seems to be correct. It will be shown later that they actually reigned for about 300 years. The coins which range from 41 to 310 are the best proof of this.

5. *Kāśyapa Samhitā* and *Parāśara Samhitā* are two very ancient works on astronomy. *Varāhamihira* ( 505 A.D. ? ) describes these books as the productions of munis, which means that they belong to the *Mahābhārata* period. Śakas are mentioned along with *Yavanas* and *Kukuras* in these works.<sup>5</sup>

6. In the *Caraka Samhitā*, a medical work, we find mention of the diet of the Śakas. They used to take

१ शकवंश तदा त्रिंशात् मनुजेशा निदोधता ॥६११॥

दशाए भूपतयः खाता सार्धंभूतिकमध्यम ॥६१२॥

२ (i) सप्तर्दभिला भूयो भोक्ष्यन्तीमां वसुन्धराम् ।

शतानि त्रीण्यदीर्ति च शका द्यादशैव तु ॥ Matsya,

(ii) शतानि त्रीण्यदीर्ति च भोक्ष्यन्ति वसुन्धराम् ॥ *Vāyu* and *Brahmāṇḍa*,  
Dynasties of the Kali Age, p. 46. ३ *Ibid* p. 72.

४ (i) प्रागधं नर्मदायाश शोणाः शबरमागाधाः ।

भद्रा बह्नाः कलिहाश धाहीका यवनाः शकाः ॥

(ii) रौद्रे शकान् कुकुरान् पत्वलोपजीविनश्च । Quoted in *Abhuta Sāgara*  
(Kashi Ed. V. S. 1962) pp. 10 and 65 respectively.

Also quoted by *Bhatta Utpala* in his commentary on *Brhat Samhitā* p. 218.

meat, wheat flour and mādhvīka, an intoxicating drink.<sup>1</sup>

7. *Pāṇini*, the great Sanskrit grammarian, (earlier than the 4th century B.C.) is the next author who mentions the Śakas. In his *Gaṇapāṭha* the name Śaka appears at many places,<sup>2</sup> and *Kāśikā*, a commentary on his *Aṣṭādhyāyī* (circa the 7th century A.D.) supports these readings.<sup>3</sup>

8. *Kātyāyana* (earlier than the 3rd century B.C.) is the next great author who mentions the Śakas. In his *vārtika* on the work of Pāṇini, he uses the expression 'Sakandhu'.<sup>4</sup> This means that he not only knew the Śakas but also knew the wells (*andhu*) sunk by them. This word is traceable to the *Gaṇapāṭha*<sup>5</sup> of Pāṇini also and the *Kāśikā*<sup>6</sup> regards it as an integral part of the text of *Gaṇapāṭha*.

9. *Patañjali*, (earlier than the 2nd century B.C.) the author of the *Mahābhāṣya* has used the compound 'Śaka-Yavāna',<sup>7</sup> so it is clear that he knew the Śakas along with the Yavanas. "Professor Bhandarkar deduces from the instance of the *dvandva* compound that the Śakas, like the Yavanas, had already established their power in the north-west of India in the age of Patañjali, that is, between 184 and 148 B.C."<sup>8</sup>

10. In the *Nātyaśāstra* of *Bharata-Muni* Śakas are mentioned along with Ābhīras and Cāṇḍālas.<sup>9</sup>

According to Professor A. B. Keith "we cannot place

1 वाह्नीकाः पह्वाशीनाः शूलीकाः यवनाः शकाः ।

भौसगोधूसमाध्वीकशद्यैश्चानरोचिताः ॥ Chikitsā Sthāna Ch. 30, 316.

2 IV. I. 175; IV. 8, 92; V. 4, 38. 3 II. 1, 60; IV. I, 175., IV. 2, 120.

4 I. 1, 64. 5 IV. 1, 151. 6 IV. 1, 151. 7 II. 4, 10. 8 Quoted in Indian Culture, Vol. V., p. 116.

9 शकाराभीरच्छाल शब्दमिलान्त्रजाः ।

शीना वनेच्चराणां च निभापा नाटके स्मृता ॥ Ch. 17, 50.

it (*Nātyaśāstra*) before the 3rd century A.D.<sup>1</sup> This view is, however, extremely conservative. Sāgaranandin's work *Nāṭaka-Lakṣaṇa-Ratna-Koṣa* (12th century A.D.) published recently in Oxford mentions that king Harṣa-Vikrama and Māṭṛgupta both commented on this work.<sup>2</sup> Again the Buddhist patriarch Rāhulaka (235 A.D.)<sup>3</sup> also used the *Nātyaśāstra*.<sup>4</sup> The date of Bharata's work is much earlier; Kālidāsa also remembers him as a muni.

11. The *Yuga Purāṇa* of *Gārgī Saṃhitā* has a good deal to say about the advent, depredations and end of the Śakas. A tyrant Śaka king Amlāṭa is described and the tyranny of Śakas in general is also related.<sup>5</sup> After the Yavanas, hordes of Śakas invaded parts of India during the Śuṅga regime. According to K. P. Jayaswal this text belongs to the 1st century A. D.<sup>6</sup>

12. There is a Prākrit work *Paumacariya*, of Vimalasūri. Dr. H. Jacobi does not accept the date of its composition, given at the end of the work as 530 A. V. (after Vīra or Mahāvīra). But Dr. Winternitz accepts this date.<sup>7</sup> Dr. Jacobi writes in his introduction to the *Pariśiṣṭa Parvan* :—

1 The Sanskrit Drama, p. 13.

2 श्रीहर्षविक्रमनराधिपमातृगृहसगरादिमकुट्टनलकुट्टकबादराणाम् ।

एषां मतेन भरतस्य मतं विगाद्य शुद्धं मया समनुगच्छत रत्नकोशम् ॥ p. 134.

3 B. Bhattacharya, Foreword to the *Tattvasaṅgraha*, p. LXIX.

4 Abhinavagupta's commentary, Vol. I, p. 155, 172.

5 ततः प्रनष्टचारित्राः स्वकर्मोपहताः प्रजाः ।

करिष्यन्ति चक्रा (शका) धो [रा] वहुलाक्ष इति श्रुतिः ।

चतुर्भागं तु शाश्वेण नाशयिष्यन्ति प्राणिनाम् ।

इरिष्यन्ति शकाः पोतां (कोत्रां ? सेषां ?) चतुर्भागं स्वकं पुरं ।

ततः प्रजायां शोप्रायां तस्य राज्यस्य परिक्षयात् ।

6 J. B. O. R. S., 1928, p. 404 and ibid, 1929, p. 131. 7 A History of Indian Literature, Vol. II, p. 477.

"in it (Paumacariya) the Yavanas and Sakas are mentioned, not as newly settled in India but as living there since time immemorial "<sup>1</sup> It is certain that the Jain author Vimalasūri regarded the Mahābhārata and the Rāmā�ana as authentic texts and consequently believed in the antiquity of the Sakas in or near India as described in these works

13 The *Astāṅga Samgraha* of *Vāgabhātta*, a native of Sindhu, states that the reddish cheeks of Saka women, and Saka lords were due to the use of *paśāndu* or onion as an article of their diet<sup>2</sup>

14 In the drama *Pādatāḍitakam* of mahākāvī Śyāmilaka, a Saka prince of Surāstra is mentioned along with a Gupta heir-apparent<sup>3</sup>

15 Some *gāthās* of the *Tīloya Pannatti*, a Jain work of the 5th century A D, throw a good deal of light on the chronology of Nahapāna and the Castanas or the Western Ksatrapas<sup>4</sup> The *Tīloya Pannatti* records that 461 years after the death of Mahāvīra the Śakas came into prominence They (or Castana's dynasty) ruled for 242 years. Gāthā No 98 states that the Guptas succeeded the Castanas as rulers<sup>5</sup>

From these statements it appears that Nahapāna

1 P XIX 1932 ed

2 रत्नानान्तर चाचो षडाष्टु षट्मौषधम् ।

साक्षादिव स्वित चत्र शकाधिष्ठिजीवितम् ॥

पश्चोद्वर्गेन शकाक्षानाना काष्ठवस्तारादिविनिवितानाम् ।

करोलकान्त्या विजित शशाङ्को रसातक गच्छति निविदेव ॥ Uttara Tantra

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5 दोषिणसदा पश्चवर्णा गुत्ताण षड्गुहस्तवादाल ।

वस्त दोदिलहस्त केषेष्व षस्त्रेति ॥१४॥

मष्टुद्वर्णाण कालो दोषिण सवाह इवति चादाला ।

ततो गुत्ता ताण रज्जे दोषिण लवानि इगितीला ॥१५॥ Catalogue of Sanskrit

and Prakrit Manuscripts in the O P and Barar by Minalal p XVI

ascended the throne in 421 after Mahāvīrā's death. The total of the reigns of Nahapāna and the Bhṛtya Caṣṭanas or the Śakas was 282 years. The author of this work, in the 5th century A. D., believed the Śakas to be Caṣṭanas and none else.

The late Dr. Hira Lal Sud commenting on these *gāthās* interprets *Bhac-chaṭṭhanāya* (भच्छट्टनाय) as "probably Bhṛtya Āndhras or Āndhra-bhṛtyas." Following his lead the editors of this work have also translated the word as Bhṛtya-Āndhras. But this Sanskrit rendering of the Prākrit form is altogether untenable. The Sanskrit form is Caṣṭana and they belonged to the Śaka race.

In the Jain *Harivamśa Purāṇa* (783 A.D.) a literal translation of these Prākrit *gāthās* into Sanskrit is found.<sup>1</sup> There the word for Bhṛtya Caṣṭanas is "Bhaṭṭubāṇa." This reading is sufficiently corrupt, but it certainly is not Bhṛtya-Āndhras.

16. According to the astronomical work *Jyotiḥvidābharaṇa*,<sup>2</sup> a Śakeśvara or a Śaka overlord of Rumma-deśa was defeated by Vikramāditya. He was taken through the bazars of Ujjayini as a captive and later released. Not understanding the significance and meaning of the word 'Ruma' or 'Romaka,' Captain Wilford writes:<sup>3</sup>

"Vicrama is supposed to have waged war with the Romans, all the time that he lived: that is to say for 145 years: and to have taken one of their emperors prisoner,

1 Chapter 63, verses 487, 488, and 552.

2 यो रुमदेशाधिपति शकेश्वरं जित्वा गृहीत्वोऽप्यिनीं महाद्वे ।

आनीय संभ्रान्त्य सुमोच्चरणहो स विक्रमाक्षः समस्यविक्रमः ॥ Ch. 22, 17.

3 *Essay on Vicramaditya and Salivahana* by Captain Wilford, *Asiatic Researches*, Vol. IX, 1809, p. 119.

whom he carried in triumph through the streets of Ujjayini"

In the Purāṇas we find Romaka, a territory of the Sindhus.<sup>1</sup> This word is found in the *gaṇapāṭha* of Pāṇini also.<sup>2</sup> Alberuni<sup>3</sup> also enumerates this Romaka or Ruma amongst the territories of the north-west on the authority of Matsya Purāṇa which reads *Romaka*. The reading of Alberuni, however, is *mara*. On the other hand, according to Daṇḍanātha Nārāyaṇa's commentary<sup>4</sup> on Sarasvatikāṇṭhabharaṇa Romaka or Ruma denotes a 'saltish land'. But the author of *Kalpadrukōṣṭa*<sup>5</sup> translates the word as 'salt' only.

A variety of salt called *romaka* was known to *Caraka* and *Suśruta*. According to *Cakrapāṇi*, a commentator of *Caraka*, *romaka* means a salt prepared from the water of Rumā river.<sup>6</sup> *Rumā* is a lake according to Dalhaṇa, a commentator of *Suśruta*.<sup>7</sup> Ruma may be an earlier name of the Śākambhari lake. *Hemādri*, while commenting on *Aṣṭāṅga-hṛdaya*, states that *romaka* was produced in the Śākambhari territory.<sup>8</sup> The very name Śākambhari has some relation with the Śakas.

Some scholars have regarded the *Jyotirvidābharaṇa* as having been completed in the 13th century A.D.<sup>9</sup> But whatever be the date of this work, the mention of Ruma and its king Śaka has an old tradition behind it.

1 सैन्धवानुर्वसान्बवर्णकृपथानभीत्तरोमकान्।

शुनामुखांश्चोर्द्धरूपनिस्त्वुरेताद्विवेते । Matsya 121, 47 and 48 respectively.

2 IV. 2, 80, and IV. 2, 110 3 Alberuni's India, Vol. I, Ch. 25, p. 261.

4 रुमा=लवणभूमिः II, 2, 243.

5 त्वान्मिथं यद्गुलबणमथोर्द्धसद्मैरिणाम्।

वरुणांशु च वरुकं वांशं दोनकं तुनः ॥११८॥ p. 153. Gaekwad's Oriental

Series ed. 6 III. 8, 141. 7 I. 46, 313. 8 I. 6, 148. 9 Genaka Tarasignti, p. 45 gives the date of the author as 1164.

17. *Viśākhadatta* or *Viśākhadeva*, a contemporary of Chandragupta Vikrama, wrote a drama called *Devī-Chandragupta*. In this drama is described the heroic deed of Chandragupta's assassinating a Śaka king. This Śaka king wanted to marry Dhruvadevi, the wife of Chandragupta's elder brother. This historical fact is again alluded to by Bāṇa. The story of Rāwal<sup>1</sup> and Barkarmis as narrated in *Majmal-ut-Tawārikh* is merely a translation of this drama into Arabic by Abul Hassan Ali (1026 A.D.) But who was this Śakapati bold enough to execute such a plan? Altekar<sup>2</sup> believes him to be the Śaka Mahākṣatrapa Rudrasena II. But this cannot be reconciled with the evidence put forth by *Majmal-ut-Tawārikh* and Rājaśekhara. Both these authorities place the defeat of the Śaka in the north Punjab, and it is not yet known if Rudrasena II ever ruled in the north of the Punjab.

*Viśākhadatta* in his *Mudrārākṣasa* alludes to Śaka kings, who are described as brave.<sup>3</sup>

*Viśākhadatta*, the author of this play (*Devī Chandragupta*), is very likely the same as the author of *Mudrārākṣasa*.<sup>4</sup>

1 On the word Rāwal Abul Fazl writes—"The chief of the state was formerly called Rāwal, but for a long time past has been known as Rāna" Ālā : Akbari, Eng. Tr. Vol. II, p. 263. On the word Rāwal see also Indian Culture Vol XII, No 1, p. 121.

2 Quoted in "A History of the Guptas" by E. N. Dandekar, p. 77.

3 प्रस्थातन्यं पुराटास्तमगथागैर्नामनु द्युष्म मैस्ये-

• गांच्यारैमन्ध्ययाने सद्यवनरतिभिः मंविषेषः शद्यः ।

पश्चाचिह्ननु वीराः शक्तनरदत्यः मंमृताश्चिन्दृष्टैः

कौदृशाद्यश दिष्टः पयि पयि दृग्गुपाटाद्यादोऽः कुमारम् ॥ Canto V, verse 11.

भृति दावच्छक्यवनकिरातदाम्बोद्यामीक्याद्युक्तप्रभृतिभिः ..... Canto II, p. 62, Bombay Sanskrit Series Ed. 1892.

4 Classical Sanskrit Literature by Krishnar

18 In the *Harsa carita* of *Bāna* it is stated that Chandragupta disguised as a woman assassinated a Saka king who desired the wife of another<sup>1</sup> Commenting on this passage of *Bāna*, *Sankarārya* writes that Chandragupta in the disguise of Dhruvadevi killed the Saka king who coveted his brother's (Rāmagupta's) wife<sup>2</sup>

19 *Brahmagupta*, an astronomer of *circa* 620 A.D., mentions in his *Brahma sphuta siddhānta* the beginning of the current Saka era at the death of a Saka king<sup>3</sup> This reference has been fully dealt with in Chapter IV

20 In the *Rāma-carita* of *Abhinanda* (end of the 8th or the beginning of the 9th century A.D.) it is asked, "after Vikrama, the enemy of the Saka king, where do poets tell pious tales?"<sup>4</sup> This enemy of the Sakas is Chandragupta Vikramāditya. Here it is again said that "by the foe of the Saka, the works of Kālidāsa were brought to fame"

21 *Mañjuśri mula kalpa* is a Buddhist work. According to the late Dr K P. Jayaswal it was composed in *circa* the 9th century A.D.<sup>5</sup> It contains an important verse<sup>6</sup> which states that there were in all thirty kings of the Sakas. Of them only eighteen were monarchs of note

22 *Vardhamāna*, the author of *Ganaratna-mahodadhi* (1140 A.D.), quotes the following verse from some earlier author, while commenting on the word Saka

चोक्केतलनाथ तमावतन्त विलोक्न स ।

शक नशकवन्नेने काम्बोजमजबन्नृष्ट ॥ karika 20 ॥

1 भरिषुरे च वरकल्पकातुक कामिनीवेशगुह्यत्र चन्द्रगुह शकवतिन् अग्रातवदिति । Chapter 6 p 696 Calcutta ed

2 शकानामाचारे शकाधिवति चन्द्रगुहआत्मजावा भुवदेवी जार्खन्नान् चन्द्रगुहेन भुवदेवीवेशपारिणा कीर्तेजनपदिकृतेन द्वावादिति । 3 I 26 4 Canto XXII 5 Imperial History of India Introduction 6 611 later half 612 first half

23. *Kalhaṇa* (1149 A.D.) in his *Rājatrangīṇi* writes about a king named Pratāpāditya of Kashmir, who was related to some Vikramāditya. According to *Kalhaṇa* some writers confused this Vikramāditya with Śakāri-Vikramāditya, but he says that they were mistaken, as Śakāri-Vikramāditya was some one else.<sup>1</sup> *Kalhaṇa* further writes that there was in *Ujjayini* a Vikramāditya alias Harṣa, who in the beginning destroyed the Śakas.<sup>2</sup>

24. In the *Sadukti-Karṇāmṛta* of Śrīdharaḍāsa (Śaka 1127=1205 A.D.), three *ślokas* of the celebrated poet *Amaruka* are quoted. One of them describes the feats of a king "who took vow to make widows of Śaka women."<sup>3</sup>

Sanskrit anthologies have preserved *ślokas* of three authors Śakachella, Śakavarman and Śakavṛddhi.<sup>4</sup> They may have been some Śaka authors.

25. *Prabhāvaka-carita* of *Prabhāchandra* (1277 A.D.) contains a Kālakasūri-carita.<sup>5</sup> This is almost identical with the *Kālakācārya-Kathānaka*, which has been so widely used and relied on by Dr. Sten Konow. This *carita* records that the Jain teacher Kālaka went to the Śaka country and brought with him a Śāhi (शाहि) or Śāhi (शाहि) king.

There are many versions of this *Kālakācārya* *Kathānaka* known amongst the Jainas, but the story about

1 शकारिविक्षमादित्य हृति स अममाधितैः

भन्वैरत्रान्यथालेखि विसंवादि कदप्तितम् ॥ II. 6.

2 (i) तत्रानेहस्युजयिन्यां भीमान्धपांपरामिधः ।

एकच्छ्रुशकवर्ती विक्रमादित्य हृत्यभूत् ॥

(ii) म्लेष्ठोच्छेदाय चसुधां हरेरवतरिष्यतः ।

शकान्विनादय येनादौ कार्यभासरे लघूकृतः ॥ III 125, 128

3 शकवधूवधन्यदीक्षासुरोः । p. 297, Lahore ed. 4 Subhāśitāvali of Vallabhadeva P. Peterson's ed. 1886, Introduction, p 125. 5 Carita IV

the advent of the Śakas in western India is almost the same in all of them.

26. The *Kumārapāla-carita* of Jayasimhaśūri gives the following information.<sup>1</sup> There was a king Śrī Śimha Vikrama in the Chālukya family. He possessed the power of turning base metals into gold. He started an era of his own after freeing all (subordinate) rulers of any debt. He had a son Hari Vikrama, the crest of the brave. Even the strong Śaka dynasties did not bear the heat of his glory. In his family was born Rāma. To him was born Sahajarāma who killed the king of the Śakas, the lord of three lakhs of horses<sup>2</sup> ..... In his family was born Mularāja.

Now this Mularāja was ruling in *circa* 950 A.D. Long before him the king of the Śakas, the lord of three lakhs of horses, was killed by Sahajarāma who was born in the family of Śimha Vikrama and Hari (=Vikrama). This family was certainly the family of Samudragupta and Chandragupta, as they bore the titles of Śimha-Vikrama etc. But here this family is, by mistake, described as the Chālukya family.

27. A Śakāditya is mentioned in the *Hara Gauri Samvāda*.<sup>3</sup>

<sup>1</sup> Canto I, verse 21. <sup>2</sup> Kasiāl C. Parikh translates in his *Kāvyānuśāsana*, (1938, Vol. II, pt. I, Intro. p. XXI) as "Among his descendant there was one Sahajarāma who had a cavalry force of three lacs of horses and who defeated the lord of Śakas on the battlefield". Mr. K. M. Munshi following, perhaps, Mr. Parikh has given a similar translation in his "The Glory that was Gurjara-Desa", Part III p. 72, i.e. "After him came Sahajarāma who was the Lord of three lacs of horses who having destroyed the lord of the Śakas". I am afraid the interpretation of both of them is wrong. <sup>3</sup> I. H. Q., Vol. XVIII, p. 251.

## CHAPTER III

### THE ŚAKAS IN INSCRIPTIONS

In the previous chapter I have given detailed references to the Śakas from Indian literature, which I believe to be as good evidence as any other. But since some scholars do not attach any importance to references from literature, unless they are supported by inscriptional or numismatic evidence, and as ancient Indian history can only be compiled from all the three sources, literary, inscriptional and numismatic, I now proceed to set forth the available inscriptional evidence regarding the Śakas and their achievements.

Historians should remember that in India eminent classical writers were also the writers of inscriptions under their patron kings e.g. Hariṣena under Samudragupta.

1. *Inscriptions of Nahapāna's Time.* Eight important inscriptions of the time of Nahapāna are known to scholars.<sup>1</sup> These are inscribed on the caves of Nasik, Karle and Junar. The Nasik Cave Inscriptions 11, 13 and 14 (a)<sup>2</sup> mention the matrimonial alliance between Śaka Uṣavadāta and Dakṣamitrā, the daughter of Nahapāna, the Kṣaharāta. This and other inscriptions of Śaka Uṣavadāta, the son-in-law of Nahapāna are a helpful source for a study of the reign of Nahapāna. The dates in these

<sup>1</sup> See the appendix. <sup>2</sup> E. I. Vol. VII, pp. 81, 85 and 86.

inscriptions range from the year 41 to 46 of an unspecified era. One of these eight inscriptions is the inscription of Ayama, the minister of Nahapāna. It is dated in the year 46 of an unspecified era. As regards this date Sten Konow has recently pointed out that according to the latest reading of the symbol of the date sign by Rapson the figure should be 76 and not 46.<sup>1</sup> In this inscription the title *sāmi* is used with the name Nahapāna.<sup>2</sup>

2. There are certain inscriptions on the *Bheraghat* Statues of the daughter of Bhūmaka which, however, are nearly illegible.<sup>3</sup>

3. *The Kārle Cave Inscription of Mitradevenaka.*<sup>4</sup> In this inscription is recorded the gift of a pillar. Mitradevenaka calls himself the son of Uṣavadatta, who was the son-in-law of Nahapāna. Senart is of opinion that Mitradevenaka is an Indian name. So he may have been the son of Uṣavadatta by his Indian wife Dakṣamitṛa.

4. *The Nasik Cave Inscription No 15* tells about the Śākāni lay devotee Viṣṇudatta, the daughter of Agnivartman, the Śaka.<sup>5</sup> It shows that the Śakas in India unlike the Romans in England used to perform certain religious ceremonies indigenous to their adopted country. Here we have reference to a Śaka lay devotee, who seems to have been a resident of some monastery on mount Trītāmī in Nasik. This inscription is dated in the 9th year of king Bhāratasena, the Ābhīta.

along with the Yavanas and Pahlavas by his deceased father Siri Śātakaṇi Gotamīputa. It also states that Gotamīputa exterminated the Kṣaharāta dynasty. This inscription is very important as it independently records the above facts. However, Sten Konow regards the fact of the destruction of the Śakas, Yavanas and Pahlavas as a mere boast.<sup>1</sup>

6. There are *two inscriptions in one of the Nasik Caves* which refer to the gift of two cisterns and a cave by a Śaka writer named Dāmachika Vudhika, son of Viṣṇudatta of Daśapura.<sup>2</sup>

7. Raychaudhuri, however, thinks that "the earliest Śaka kings mentioned in Indian inscriptions are perhaps Dāmijada and Maues."<sup>3</sup> This statement requires further investigation.

8. *The Mathura Lion-Capital Inscription*<sup>4</sup> contains the line—*Sarvasa Sakastanasa puyae*. There has been a great deal of controversy over the interpretation of this line. Dr. Raychaudhuri has summed up the whole as follows<sup>5</sup>—

"Cunningham interpreted the passage as meaning "for the merit of the people of Śakasthāna." Dr. Fleet, however, maintained that "there are no real grounds for thinking that the Śakas ever figured as invaders of any part of northern India above Kāthiawād and the western and southern parts of the territory now known as Mālwa." He took 'Sarva' to be a proper name and translated the

<sup>1</sup> Notes on Indo-Scythian Chronology, p. 42. <sup>2</sup> E. I. Vol. VIII, Nasik Cave Inscriptions, Nos. 26 and 27, pp. 95 and 96. <sup>3</sup> P. H. A. I., 4th ed., p. 364.

<sup>4</sup> E. I. Vol. IX, p. 135 f., Dr. Harit Krishna Deb has recently published a thought-provoking article on this inscription in J. R. A. S. Bengal, Letters, Vol. X, 1944, p. 13 f. He, however, gives the reading Śakasthāna. <sup>5</sup> P. H. A. I., 4th ed., p. 361.

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5. *The Inscription of Vāsiṭhīputa Siri Pulumāyi* in his 19th regnal year, describes the defeat of the Śakas

<sup>1</sup> Notes on Indo-Scythian Chronology, pp. 40, 41. <sup>2</sup> E. I. Vol. VII, p. 56.

<sup>3</sup> Near Jabalpur in the Central Provinces. <sup>4</sup> Quoted in Indian History-Congress Proceedings, Lahore Session, 1940, p. 150. <sup>5</sup> E. I. Vol. VII, Kārle Cave Inscriptions, No. 11, p. 56. <sup>6</sup> E. I. Vol. VIII, pp. 88, 89. <sup>7</sup> Ibid., Nasik Cave Inscriptions, No. 2, p. 60 f.

along with the Yavanas and Pahlavas by his deceased father Siri Sātakāṇi Gotamīputa. It also states that Gotamīputa exterminated the Kṣaharāta dynasty. This inscription is very important as it independently records the above facts. However, Sten Konow regards the fact of the destruction of the Śakas, Yavanas and Pahlavas as a mere boast.<sup>1</sup>

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inscriptional passage as "a gift of 'Sarva' in honour of his home"

'Fleet's objection is not convincing Chinese evidence clearly establishes the presence of Sakas in Kipin & e Kāpīsa-Gandhāra. As regards the presence of the tribe at Mathurā, the site of the inscription, we should note that the Mārkandeya Purāna refers to a Saka settlement in the Madhyadesa. Dr Thomas points out that there is no difficulty in the expression of honour to the 'whole realm of the Sakas' since we find in the Wardak, Sui Vihār and other inscriptions even more comprehensive expressions, e.g., *Sarva saltvanam*, 'of all living creatures'. As regards Fleet's rendering "svaka and sakatthāna" as one's own place, Dr Thomas says that it does not seem natural to inscribe on the stone honour to somebody's own home. A pūjā addressed to a country is unusual, but inscription G of the Lion-Capital contains a similar pūjā addressed to the chief representatives of the Saka dominions. It is, therefore, clear that '*Sarvasa sakastanasa*' means the realm of all the Sakas and nothing else.

The Mathura Lion Capital inscription contains the names of Mahāksatrapa Rājula, Mahāksatrapa Kusuluka Patika, Ksatrapa Sodasa and Ksatrapa Kharadaka. These names along with the title Ksatrapa or Mahāksatrapa indicate the expansion of the Sakas as far as Mathura.

9 Mathura (Kankāli Tilā) Votive Tablet of the time of Śodāsa. The title Mahāksatrapa with the name of Sodāsa is an indication of Saka lineage. This inscription is dated *samvatsara* 70+2 or 40+2. According to the alphabet of the Western Ksatrapa coins the first figure may be read as 40, but according to Kuśāna

inscriptions it is certainly 70. The reading 70 may be regarded as correct.<sup>1</sup>

10. *Mathura Stone Inscription*<sup>2</sup> of the time of Śoḍāśa mentions this king as Svāmi Mahākṣatrapa. Both these Mathura Brāhma inscriptions use the word Svāmi with Śoḍāśa. He was, therefore, no doubt a Śaka.

11. Another *Inscription from Kaṅkāli Tilā* also mentions the word Śaka, though the reading is ambiguous.<sup>3</sup>

12. *Giridharapur Jitlā Inscription*. This inscription is in a fragmentary state. Luders, however, draws the conclusion "that the donatrix was of Śaka descent."<sup>4</sup> This inscription is dated in the year 270 of the era of some *Mahārāja*. The name of the *Mahārāja* is lost. It may be noted that another inscription<sup>5</sup> from Kaṅkāli Tilā at Mathura is also dated in the era of some *Mahārāja rājātirāja*. The name in this inscription is also lost.

13. *Taxila Copper-plate Inscription of Patika* records the date *sāmvatsara* 78. This inscription contains a word *Kṣahara*, which according to some scholars is nothing else but *Kṣaharāta*.<sup>6</sup> Some scholars have surmised that this Patika is the same as that mentioned in the Mathura Lion-Capital inscription.

14. *Mathura (Second Gaṇeshrā Mound) Inscription of Kṣaharāta Ghaṭaka*. Dr. Vogel draws the attention of scholars to this fragmentary inscription.<sup>7</sup> In the following two lines which have reached us the words *Kṣaharāta* and *Ghaṭaka* are quite legible:—

1 Cf. E. L. Vol. XXI, p. 27. 2 E. L. Vol. IX, p. 257.

3 E. L. Vol. XXIV, p. 203. 4 Īśvara Purāṇjali Vol. (in honour of Dr. D. B. Bhandarkar) p. 257, 1940 ed.

5 Indian Antiquary Vol. XXXVII, p. 552.

6 E. L. Vol. IV, p. 551. 7 J. R. A. E. 1212, p. 121.

(i) ..... स भास्त्रात्त्व घटाक्त्वा .....  
 (ii) ..... जे भुव वति .....

The presence of the Kṣaharātas in Mathura is evident.

15. *Mathura Mora Well Inscription*<sup>1</sup> of the time of the son of Mahākṣatrapa Rajubula. Though the name of the son is illegible, his designation Svāmī is clear.

16. *Andhāu Stone Inscriptions of the time of Caṣṭāṇa and Rudradāman*. These inscriptions are four in number and all bear the date *varṣe* 52. These mention Ysamotika, as the father of Caṣṭāṇa.<sup>2</sup>

17. *Junāgarh Rock Inscription of Rudradāman I*. This is a very famous and important inscription and was written in *varṣe* 72. This is the first Śaka inscription which was written in Sanskrit of the Kāvya style. It gives the history of the dam named Sudarśana. It also records the exploits of the great Rudradāman.<sup>3</sup>

18. *Gundā (North Kathiawar) Inscription of the time of Mahākṣatrapa Rudrasimha I*. This inscription gives the date *varṣe* 103. The language is Prākrit and the inscription was set up by an Ābhira general, Rudrabhūti by name.<sup>4</sup> An inscription entered in *para* 25 may be read along with this inscription. Both the inscriptions may be of one and the same year. An Ābhira is mentioned in each.

19. *Kaṇherī Lane Inscription*. This inscription mentions that Vāsiṣṭhiputra Śri Sātakarṇi had a wife who was the daughter of Mahākṣatrapa Ru (dradāman) of the family of Karddamaka kings.<sup>5</sup>

<sup>1</sup> E. I. Vol. XXIV, p. 194 f. <sup>2</sup> E. I. Vol. XVI, pp. 19-25. <sup>3</sup> E. I. Vol. VIII, p. 42 f. <sup>4</sup> E. I. Vol. XVI, p. 233-236. <sup>5</sup> Luders, List of Brāhmaṇa Inscriptions, No. 294.

20. *Junāgarh Stone Inscription of Jayadāman's Grandson.* The inscription is mutilated. The name of the king and the date of its writing are both lost. However, the names Caṣṭana, Jayadāman and Girinagarā are legible. The inscription may be of Dāmaysada or Rudrasimha I.<sup>1</sup>

21. *Junāgarh Inscription of Jivadāmā.* Only two lines have survived and even these are broken in places. The date is 100+...<sup>2</sup>

22. *Mulvāsara (Gaekwar) Inscription of the time of Mahākṣatrapa Rudrasena.* The date is *varṣe* 232 or 122. It records that the son of Vaṇijaka sacrificed his life for a friend.<sup>3</sup> The year 122 appears to be the correct reading.<sup>4</sup>

23. *Gaḍhā or Jasdan Lake (North Kathiawar) Stone Inscription of Rudrasena I.* This inscription is dated *varṣe* 127 or 126. Rudrasena is entitled Mahākṣatrapa Svāmi.<sup>5</sup>

The genealogical table in this inscription is the longest that has so far come to light. It is as follows:—

- (1) Rajā Mahākṣatrapa Bhadramukha Svāmi Caṣṭana.
- (2) Rājā Kṣatrapa Svāmi Jayadāman.
- (3) Rājā Mahākṣatrapa Bha (dramukha) Svāmi Rudradāman.
- (4) Rājā Mahākṣatrapa Bhadramukha Rudrasimha.
- (5) Rājā Mahākṣatrapa Svāmi Rudrasena.

24. *Kānākherā (near Sānchi) Stone Inscription of*

<sup>1</sup> E. I. Vol. XVI, p. 231. <sup>2</sup> E. I. Vol. XVIII, pp. 339-40. <sup>3</sup> Pkt. and Skt. Ins. of Kathiawar, p. 23. <sup>4</sup> Important Inscriptions from the Baroda State by A. B. Gādreib, 1943, pp. 2, 3. <sup>5</sup> E. I. Vol. XVI, p. 239.

*Śridharavarman* This inscription was discovered by Sir John Marshall N G Majumdar read the date as 241 Dr D C Sircar thinks that "the reading of the date is doubtful," and reads the date as 201 According to Dr. D C Sircar, Śridharavarman was "originally an official of the Śaka house of Mālwā, but later assumed independence"

25 *Mevasā (Cutch) Stone Inscription of the time of a Mahāksatrapa*, D B. Diskalkar discovered this inscription and published it in the Proceedings of the Fifth Indian Oriental Conference<sup>1</sup> He interprets the date as 300, but it may be interpreted as 103 also If the interpretation of Diskalkar is accepted, then this inscription should be associated with the great grandson of Bhartrdāman, who ruled up to *circa* 215 A D But from the materials known so far, it is certain that the line of Castana ended with the son of Bhartrdāman So the existence of his great grandson is unintelligible at this stage of our knowledge Now if the other interpretation 103 be proved correct then the Bhartrdāman of this inscription will be a brother of Rudradāman I It describes a gift of Ābhira Vasuraka The meaning of the inscription as a whole is not clear As already pointed out this inscription should be read along with the Gundā inscription (vide para no 18)

26 *Junār Cave Inscription No 13* This inscription mentions a Śaka, Aduthama<sup>2</sup>

27 *Amrāvati Inscription* A Śaka-giri is mentioned in this inscription<sup>3</sup> Chandā reads the word

1 B I, Sircar p 181 2 Vol I p 565 3 Quoted in Bhāratīya Itihāsa ki Rūpa rekha by Jai Chandra Vidyālankar Vol II p 951 4 E I Vol XV, Some Unpublished Amrāvati Inscriptions No 65 p 274

as (Ś)akagiri, and F. W. Thomas as Pi(Si?)giri. But Śaka-giri as suggested by K. Gopalachari seems to be the correct reading.<sup>1</sup>

28. *Nāgārjunikonda Epigraph*<sup>2</sup>. A Śaka-Moda and his sister Būdhi are mentioned. This shows that individual Śakas had entered the Deccan at an early date. This is further proved by the fact that "among the sculptures excavated by Mr. Longhurst at Nāgārjunikonda there are two showing a warrior in Scythian dress."<sup>3</sup>

29. *Candravalli Stone Inscription of Mayūraśarman*. This place is in Mysore. It is stated in this inscription that this king defeated the Ābhīras, the Pallavas and the Śakasthānas etc. These Śakasthānas appear to be those who inhabited the Kathiawār territory.

30. *Allahabad Inscription of Samudragupta*<sup>4</sup> states that the Daivaputra-śāhi-śāhanuśāhi Śaka-Murundas and many others bowed before Samudragupta. It should be noted that in this purely Sanskrit inscription the word śāhi (शाहि) is spelt with śa (ष).

31. *Bargaon grant of Ratnapāla* (circa 1050 A. D. or even earlier) gives the account that "he (Ratnapāla) was a strong cage for the sporting Śaka bird"<sup>5</sup> i.e. he was powerful enough to be dreaded by the Śakas. On the other hand H.C. Ray very strangely translates it as "with a fence strong like that used for the game birds of the Śakas."<sup>6</sup>

32. *Six Saundhava Copper plate grants from Ghumli*.<sup>7</sup> The writer of the grant no. A of the time of

<sup>1</sup> Early History of the Andhra Country, 1941, p 96      <sup>2</sup> E I Vol XX, p 37.

<sup>3</sup> Early History of the Andhra Country, p 96      <sup>4</sup> Mysore Archaeological Survey, Annual Report, 1929, p 20.      <sup>5</sup> Select Inscriptions by D. C. Sircar, p. 258

<sup>6</sup> शकीदाताकुनिरपत्तिरेण । 7 Dynastic History of Northern India, Vol. I, p 250

<sup>8</sup> E I. Vol XXVI, pp. 188-203

Agguka-II and no. B of the time of Jaika is some Śaka named Kapila, son of Viikkatṭa, who was an ornament of the Śakas. The inscriptions are dated in the year 513 of an unknown sainvat. It might possibly be the Valabhi era. This shows that some Śakas retained their individuality long after the Śaka rule had ended.

33. *Shahdaur Inscription*. This Kharoshthi inscription according to the reading of Sten Konow records a name Namijada and Śaka sabatsar.<sup>1</sup> The name, if read correctly, has some similarity with the Śaka name Damajada.

In the end it may be pointed out that though not directly connected with inscriptional information, some archaeological remains show the presence of Scythian or Śaka power near Indore also. Sardar M. V. Kibe writes, "about six miles to the south of Indore, on a plateau, there are the remains of a Scythian camp near Nagpur."<sup>2</sup>

1 E. I. Vol. XIX, p. 199.

2 "Blanks in Middle Indian History", article by Sardar M. V. Kibe, published in Dr. B. Krishnaswami Aiyangar Commemoration Volume, p. 62, 1936 ed.

## CHAPTER IV

### THE ŚAKA ERA

Coins and inscriptions of the Śaka rulers of western India show that the Śaka kings used an era of their own. Almost all scholars are of opinion that the well known Śaka-Śālivāhana era, which is even now in vogue in southern India, is that same era. It will, however, be seen later on that such is not the case and in reality there was an earlier Śaka era, which was used by the Śaka kings and the Śaka-Śālivāhana era started at the end of Śaka rule.

#### *DIFFERENT NAMES OF THE ŚAKA ERA*

The Śaka era has been used in inscriptions and literature under the following different names :—

1. The era of the coronation of a Śaka king :—

१. शकनृपसंवत्सरेषु शारणिखिमुनिषु व्यतीतेषु ।  
२. शकनृपतिसंवत्सरशतेषु चतुर्भिंशाधिकेषु पञ्चस्वतीतेषु ।  
३. कान्तेषु पञ्चम्यु शतेषु ।<sup>1</sup>

2. The era of a Śaka king :—

(i) शकनृपसंवत्सरेषु शारणिखिमुनिषु व्यतीतेषु ।  
(ii) शकनृपतिसंवत्सरशतेषु चतुर्भिंशाधिकेषु पञ्चस्वतीतेषु ।<sup>2</sup>

3. Śaka-Saṁvat or the Śaka era :—

(i) शकसंवत् ८३२ वैशाखशुद्धपौर्णमास्यां महावैशाख्यां ।<sup>3</sup>

1 E. I. Vol. VII, Appendix, p. 2, No. 3. 2 I. A. Vol. XII, p. 16. 3 I. A. Vol. VI, p. 73. 4 E. I. Vol. I, p. 56.

(ii) एकादशोत्तरपद्मतेषु शकवर्षेष्वतीतेषु ।<sup>1</sup>

(iii) शककालसंवत्सरे ।<sup>2</sup>

(iv) शकाब्द १६७ ।<sup>3</sup>

(v) शकसमये ८६७ ।<sup>4</sup>

4. Śaka or Sāka :—

(i) शक ११५३ मन्मथसंवत्सरे ।<sup>5</sup>

(ii) शाके नव स [श] तैर्युक्ते द्विसप्तवधिके (१७२)<sup>6</sup>

The word Śāka requires elucidation. Abul Fazl informs us that the word Śākā was used for the era of Vikramāditya also. He says :—

"After the invasion of Śālvahana, the era of Bikramājīt was changed from Śākā to Sanpat."<sup>7</sup>

It is possible that the observation of Abul Fazl might be correct. The following lines from an inscription show the use of both the words Śākā and Saṁvat for the same era :—

सका सहैक सते प्रया[ते पहुच] रे त्रिसति याति काले  
.....संवद् ११३६ फाल्गुन शुद्धि ३ सु [शु]के

Again, one Kālidāsa, the author of Jyotirvidābharaṇa, uses the word Śāka with the Vikrama era in the following verse :—

श्रिखेन्दुभिर् १०३ विक्रमभूपतेभिते शाके ॥

In the *Akalaṅka-carita* (15th or 16th century A.D.) we read the following :—

विक्रमार्कशकाब्दीयशतसप्रमाणुषि ।<sup>8</sup>

There is a fourth very clear case which confirms this

1 I A Vol VI, p 86 2 E I Vol XX, Appendix, Inscriptions of Northern India by D R. Bhandarkar, No 1082 3 Ibid, No 1091. 4 E I. Vol IV, p 53

5 E. I. Vol VII, Appendix, Kielhorn's List of Inscriptions of Southern India, p 63, No 348. 6 E I. Vol. XX, Appendix, Inscriptions of Northern India by D R Bhandarkar, p 147, No. 1002 7 Ain I Akbari, Eng Tr by Jarrett, Vol II, p 16, Calcutta ed , 1891. 8 Inscriptions of Northern India by D R Bhandarkar, No. 145. 9 IV. 53. 10 Quoted in Akalaṅka Grantha trayam, Intro , p 13.

statement. *Ananta* wrote a work *Kātyāyana-smārta-mantrārtha-dīpikā*. A manuscript of this work was copied in *samvat* 1721. It is preserved in the library of the Asiatic Society of Bengal. It ends with the colophon :—

शाके [वसु] वसुपद्मप्रथमाङ्कपरामिते १६८८ ।

प्रथोऽयं निर्मितः काश्यामनन्ताचार्यधीमता ॥<sup>1</sup>

Now, this is not a Śāka date, for, if it were, it will correspond with Vikrama year 1823. This date is one hundred and two years later than the date of this copy of the work. This riddle finds its solution in another work of the same author. *Ananta* writes at the end of his *Kāṇva-Yaju-bhāṣya* :—

त्रिपर्वतरसैकश्च मिते विक्रमे शाके ।

एषोऽधिकाश्यनन्तेन प्रणीतो प्रन्थमुच्चमः ॥<sup>2</sup>

This shows that by the word Śāka he meant the Vikrama era. These cases lend double proof to Abul Fazl's statement. They necessitate a review of the Śāka dates in the inscriptions considered irregular so far.

The form Śāka is common with astronomical and Jain writers also. For example :—

(i) Lalla gives in the *Uttarādhikāra* of *Grahaṇita* a date with the word Śāka :—

“शाके नखाब्धि ४२० रहिते ।

(ii) Brahmagupta writes in his *Khaṇḍakhādyaka* ( 587 Śāka ) :—

शाकोऽगवस्तुरारोनोऽकर्णुणश्चनादिमाससंयुक्तः ।

शिशद्गुणस्तिथियुतः पृथग्मिषुसहितो द्विधा भक्तः ॥<sup>3</sup>

(iii) Śatānanda ( *circa* 812 Śāka ), the author of *Bhāsvatī*, gives the date of his composition in Śāka :—

<sup>1</sup> History of Vedic Literature (in Hindi) by Pt Bhagavad Datta B. A., Vol. I, pt II, p. 129. <sup>2</sup> Queen's College Library, Collection No. 3 and Satchel 78 3 I, 3

तां भास्तर्ती शिद्यहितार्प्तमाह शाके विद्वाने शशिपक्षखैकै ॥<sup>1</sup>

(iv) Bhatta-Utpala, commenting on Br̥hajjātaka, gives the date of completing the work as 888 Śāka.—

चैत्रमासस्य पञ्चम्यां सितायां गुरुवासरे ।

वस्वषाष्टमिते शाके कृतेयं विवृतिर्मेया ॥<sup>2</sup>

(v) The date of Nyāyakandali by Bhatta Śridhara, as quoted at the end of the work is Śākābda 913 :—

श्यधिकदशोत्तरनवशतशाकाब्दे ९१३ न्यायकन्दली रचिता ।

श्रीपाण्डुदासपाचितभट्टश्रीधीधरेण्यम् ॥<sup>3</sup>

(vi) Śripati (921 Śāka) also uses the word.—

युगाभ्यवद्यूनिते षष्ठ्य शाके पष्टिभक्तेऽयनाशका ।<sup>4</sup>

(vii) Vādirāja Sūri, a Jain author, in his Pārśva-nātha-carita writes —

शाकाब्दे नगवाधिरम्भगणने संवरसरे क्रोधने

मासे कार्तिकनाभ्यि बुद्धमहिते शुद्धे तृतीया दिने ।<sup>5</sup>

Besides these forms there is another way of naming this era. It is expressed as.—

5. *Śaka-nṛpa-kālātita-samvatsara* or the era which marks the expiry of the time of the Śaka king or kings.

शकनृपकालातीतसंवत्सरशतेषु सप्तस्वेषोनचरवारिदशदधिकेषु

वैशाखशुद्धपचदशयाम्हावैशाखीपद्वर्षिणि ( 739 Śaka )<sup>6</sup>

This fifth way of naming the era is used in a majority of copper plates and inscriptions of the Rāstrālkutas and Western Chālukyas

6. *Śālivāhana Śaka* —

According to R B Gauri Shankar Hira Chand

1 I 1, Benares ed 2 Br̥hajjātaka, p 278 3 Quoted in Gānakatarangini, p 25, Benares ed 4 Siddhanta Śekhara, p 12 introduction Cal ed 5 Quoted in 'Jain Sahitya Aura Itihasa', p 300 6 Important Inscriptions from the Baroda State by A S Gadre, Vol I, p 32

See also शकनृपकालातीत सवत्सरशतेषु त्री (क्रि)षु दशोत्तरेषु, in E I Vol VII, Appendix, *Inscriptions of Southern India*, p 2, No 2

Ojha<sup>1</sup> and many other historians the name Śālivāhana was connected with this era in Śaka 1276. But the association of the name Śālivāhana with this era goes back 295 years i.e. to 981 Śaka.<sup>2</sup> This establishes the fact that the name Śālivāhana was connected with this era much earlier. Ś. Muniśvara states in his Śiddhānta-Sārva-Bhauma<sup>3</sup> that the king Śālivāhana of the Śaka era was the writer of the Prākrit work *Saptaśati*.

In the Somalapuram grant of Virūpākṣa of Śaka 1389 this era is described as.—

7. *Śālivāhana-nirnita-Śaka-varsa-kramāgate*,<sup>4</sup> i.e. in the course of the Śaka years determined by Śālivāhana. This expression indicates that according to the writer of this plate, Śālivāhana was regarded as one who simply decided something in connection with this era. What that thing was, we do not yet know.

### 8. *Śakendra-kāla*.—

Another form of naming Śaka era is Śakendra-kāla. Its first use is found in the following verses of Pañcasiddhāntikā and Brhatsamhitā by Varāhamihira.—

(i) द्वयूनं शकेन्द्रकालं पञ्चभिरस्तदृष्ट्य दोषवर्णाणाम् ।

द्वयूनं माघसिताद्य कुर्याद् द्वयून तदहन्तुदयात् ॥३॥

(ii) गतानि वर्षाणि शकेन्द्रकालादतानि रुद्रैर्गुणयेचतुर्मि ।

नवाष्टपञ्चाष्ट ८५८९ युतानि कृत्वा विभाजयेच्छून्यशारागरामैः ॥४॥

Vateśvara, an astronomer, follows Varāhamihira

1 Bharatiya Prachina Lipi Mala p 172

2 एकादसशतवर्षाहि तदधिक योदशं च विक्षमेद्वेशं ।

संवत् १११६ नवसत एकासीति सकगत शालिवाहन च नृपधीस साके ९८१ ॥

Inscriptions of Northern India, No 134

3 Śiddhānta Sarva Bhauma, pt I, p 23 Benares ed 4 E I Vol XVII, p 199

5 Pañcasiddhāntika, ed by G Thibaut and M Sudhakara Dvivedi, p 31, al 2 Moti Lal Benarsi Das (Lahore) ed 6 Brhatsamhitā VIII 20

and uses this form in expressing his own date in the following verse :—

शकेन्द्रकालाद् भुजशून्यकुञ्जरैभूदतीतैर्मम जन्महाबनैः ७०२।

भकारि रादान्त सितैस्त्वजन्मनो मया जिनाच्छृंगसदामनुप्रदात् ३४।<sup>1</sup>

Of the above names of the Śaka era, how many denote the older Śaka era, is yet to be ascertained.

#### *PROF. RAPSON'S VIEW ABOUT THE CURRENT ŚAKA ERA*

On the general assumption that the Śaka kings used this Śaka era in their inscriptions, Prof. E. J. Rapson, while discussing the origin of the name of this era, writes :—

"The dates which appear on the coins and inscriptions, of its (Śaka) princes are all in the era which starts from the beginning of Kanishka's reign in 78 A.D. They range from the year 41 to the year 310 (119-388 A.D.) and form the most continuous and complete chronological series found on the monuments of ancient India. It was in consequence of its long use by the Caka princes of Western India that the era became generally known in India as the Caka era."

Prof. Rapson has expressed the following two important views in the above passage, *viz* :—

(a) The current Śaka era started with Kaniṣka's reign.

(b) The current Śaka era was so named because it was used for a very long time by the Śaka princes of Western India.

#### *RAPSON'S VIEW CONTRADICTED*

Both these views are contradicted by the following statements of earlier authors :—

<sup>1</sup> Acc. No. 3781, Catalogue of the Panjab University Sanskrit MSS.

1. Alberuni (1030 A.D.) writes in his *Indika* :—

*"THE ŚAKA KĀLA."*

"The epoch of the era of Śaka or Śakakāla falls 135 years later than that of Vikramāditya. The here-mentioned Śaka tyrannised over their country between the river Sindh and the ocean, after he had made Āryavarta, in the midst of this realm, his dwelling-place. He interdicted the Hindus from considering and representing themselves as anything but Śakas. Some maintain that he was a Śūdra from the city of Almansūra; others maintain that he was not a Hindu at all, and that he had come to India from the west. The Hindus had much to suffer from him, till at last they received help from the east, when Vikramāditya marched against him, put him to flight and killed him in the region of Karūr, between Multān and the castle of Loni. Now this date became famous, as people rejoiced in the news of the death of the tyrant, and was used as the epoch of an era, especially by the astronomers. They honour the conqueror by adding Śrī to his name, so as to say Śrī Vikramāditya. Since there is a long interval between the era which is called the era of Vikramāditya (v. p. 5) and the killing of Śaka, we think that that Vikramāditya from whom the era has got its name is not identical with that one who killed Śaka, but only a namesake of his."<sup>1</sup>

Alberuni communicates to us the views of the Indian writers of the 11th century and of even earlier dates that the present Śaka era was started after the extermination of a Śaka tyrant.

2. Āmarāja (*circa* 1180 A. D.) the commentator of *Khaṇḍa-khādyaka* states that the Śaka era began when

<sup>1</sup> Alberuni's *India*, English edition by Sachau, 1910, Vol. II, Ch. XLIX.

Śaka kings were killed by Vikramāditya<sup>1</sup>. This fact in the same words is mentioned by Pṛthūdakasvāmin (*circa* 864 A. D.) in his commentary on the same verse<sup>2</sup>:

3. Bhāskara, a famous astronomer, who preceded Utpala, and therefore Alberuni, writes in the Grahagaṇita chapter of his Siddhānta Śiromāṇi :—

नन्दादीन्दुगुणाकाशा शकनृपस्यान्ते कलेवर्तस्त्राः ॥<sup>3</sup>

i. e. 3179 years of the Kaliyuga were at an end at the death of a Śaka king.

4. Śrīpati, the author of Siddhānta Śekhara also says that 3179 years of Kaliyuga had passed by the end of the Śaka period, in the following verse :—

याताः कलेन्वनशेन्दुगुणाः ३१७९ शकान्ते ॥<sup>4</sup>

But the case of Makkibhāṭṭa (1377 A. D.),<sup>5</sup> the commentator of Siddhānta Śekhara, is very strange. Not knowing the existence of two Śaka eras, he wrongly interprets the word Śakāntे as 'before the beginning of the Śaka era.'<sup>6</sup>

5. तर्काम्बराकूप्रमितेष्वतीतेषु शकान्ततः ।  
वर्षेष्वद्यनक्षके सुवीधां लक्षणावलीम् ॥

This verse is found at the end of Lakṣaṇāvalī, a work on logic by Udayana (906 Śaka.) The author says

1 शका नाम स्लेष्ठा राजानसे यस्मिन् काले विक्रमादित्येन इयापादिताः स शकसम्बन्धी कालः शाक इत्युच्यते । Khandākābhyāsaka with Vāsanā-Bhāṣya by Āmarājā, p. 2, Cal. ed., 1925.

2 शका नाम स्लेष्ठा राजानसे यस्मिन् काले विक्रमादित्येन इयापादिताः स कालोऽत्यर्थं प्रसिद्धः । Khandākābhyāsaka, ed. by P. C. Sengupta, p. 3, Cal. ed., 1941.

3 Kālamānādhyāya, I, 28. 4 I. 25. 5 P. K. Gode's article in Journal of Indian History (Madras), Vol. XVI, pp. 259-262.

6 शकान्ते शकावधौ काले शकवर्षप्राप्तमात् पूर्वं कले । Siddhānta Śekhara by Śrīpati, p. 16, commentary on sl. 25, Calcutta ed., 1932.

7 Another reading of this verse has been suggested in Ganganath Jha Research Institute Journal, Vol. II

that he completed the work when 906 years from the expiry of the Śakas had elapsed. His dating from the expiry of the Śakas shows that an era which began at the end of the Śakas was also in vogue in India. This reference is particularly important as Udayana was a logician and not an astronomer.

6. Bhaṭṭa-Utpala, commenting on verse VIII. 20 of Br̥hatsaṁhitā by Varāhamihira, states the same fact :—

शका नाम म्लेच्छजातयो राजानस्ते यस्मिन्काले विक्रमादित्यदेवेन  
स्यापादिताः स कालो लोके शक इति प्रसिद्धः ।<sup>1</sup>

7. Vaṭeśvara (702 Saka) also says that 3179 years of Kaliyuga had passed at the conclusion of the Śakas :—

कलेन्द्रवार्गैकगुणाः शकावधेः ।<sup>2</sup>

8. Brahma Gupta (550 Śaka = 628 A. D.)<sup>3</sup> writes in his Brahma-Sphuṭa-Siddhānta that at the end of the Śakas 3179 years of the Kaliyuga had passed.<sup>4</sup> In the verse that follows, he again states that at the end of the Saka<sup>5</sup> king and from the beginning of the Kalpa so many years had passed.

9. Another Sanskrit work, *Hara Gaurī Saṁvāda*, repeats the same view. This work comes from Assam and is of an unknown date. It may, however, be a resume of an ancient tradition. It records that "in the Kali year 3179 (=78 A. D.) there was a king Subāhu, who was a bosom friend of Śakāditya. Vikrama after killing his elder brother and this Śaka incurred the enmity of Subāhu."<sup>6</sup> There are some controversial items

<sup>1</sup> p. 193, Benares ed. <sup>2</sup> Acc. No. 8784, sl. 10, Catalogue of the Panjab University Library Sanskrit Manuscripts

<sup>3</sup> शकनृपाणां पश्चाशात् संयुक्तैर्वर्णशैः पञ्चभिरतीतैः ।

<sup>4</sup> श्रीणि कृतादीनि कलेगोऽगैकगुणाः शकान्ते ऽब्दाः । I. 26.

<sup>5</sup> शकनृपाण्ते । I. 27. <sup>6</sup> Indian Historical Quarterly, Vol XVIII, 1942, p. 251.

in the account that follows. The manuscript being quite unsatisfactory, as admitted by its editor, I have made no further use of it here. One fact is, however, quite clear, that in Kali year 3179 or 78 A. D. a Śaka was killed. Thus according to this authority also the current Śaka era started with the death of a Śaka king.

The tradition of Vikrama's killing his brother and a Śakāditya is recorded in a mutilated form, by Captain Wilford, in the following lines<sup>1</sup> :—

"It is the general opinion, that Vicramāditya put his brother Sucāditya, or Bhartrihari, to a most slow and cruel death, by severing his head, with a knife, both small and bad. His putting him to death is mentioned<sup>2</sup> by Holwell, and Mr. Wilkins."

The above information given from the *Vāniśāvalis* by Captain Wilford and the incident recorded in the *Hārā Gaurī Samivāda* are an echo of the story of Chandra Gupta Vikrama as found in *Majmal-ut-Tawārikh* and *Devi Chandra Gupta*. Wilford's mention of a knife tallies with the Persian account.

All the above authors are of opinion that the current Śaka era began with the death of a Śaka king or at the end of the Śakas. This tradition which was current even in 628 A. D. was not a creation of a single day. This view finds further support in another way.

#### MEANING OF ŚAKA-NRPA-KALĀTITA-SĀMVATSARA.

It has been noted above under no. 5 that one of the names of the Śaka era was, Śaka-nrpa-kälātita-sāmvatsara, or the era at the expiry of the time of the Śaka king or kings. Some scholars have translated

<sup>1</sup> A. R., Vol. IX, p. 182. <sup>2</sup> A. R., Vol. I, p. 120.

this phrase as "the expired year of the time of the Śaka kings." But there are many clear cases, where this interpretation can not hold good.

1. The following inscription<sup>1</sup> of 743 Śaka-nṛpa-kālātīta year uses the words *atīta* and again *atīteṣu*—

शकनृपकालातीतसंवत्सर-शते पु सप्तसु त्रिवत्वारिंशदधिकेषु शते पु वैशाख-पौर्णमास्यां ।

2. *Somadeva Sūri*, a Jain author, writing his *Yaśas-Tilaka-Campū* in Śaka 881, writes in the colophon of this work :—

शकनृपकालातीत-संवत्सर शते ध्वष्टस्त्वेकाशीश्चिकेषु गते पु ।

i.e. in the year 881 expired of the Śaka-nṛpa-kālātīta era.

3. Again in an inscription<sup>2</sup> of Śaka 930, the date is expressed as :—

शकनृपकालातीत-संवत्सर-शते पु नवपु त्रिंशदधिकेषु गते पु ९३० प्रवर्त्तमान सौम्यसंवत्सरे.....

In numbers 1, 2 and 3, if the first *atīta* means the expired year, as scholars would like to have it, the following *atīteṣu* or *gateṣu* will be quite redundant. Therefore, the word *atīta* should be joined with *Śaka-nṛpa-kāla* and not *Śamvatsara*. It will mean *Śaka-nṛpa-kālamatīta* i.e. at the expiry of the time of the Śaka kings. The correctness of this interpretation of the above term is supported by *Pāṇini* also. According to him the word *atīta* here forms a compound with *Śaka-nṛpa-kāla* as under the sutra II, 1, 24 the words *kāntāram* and *atīta* form the compound *kāntārātīta*.<sup>3</sup> This indicates that the name of the era had the same significance behind it as expressed above by so many authors.

1 E. I. Vol. XXI, p. 144.

2 E. I. Vol. VII, Appendix, No. 150, p. 27.

3 See also *Sarasvatī-kanthābharana*, III, 2, 34.

This idea is further supported by as late a work as *Mitākṣarā* (circa 1100 A.D.), a commentary on the law code of *Yājñavalkya*. *Yājñavalkya* writes that all grants of a king should have the time specified in them. On the word time or *kāla*, the *Mitākṣarā* explains that it should be done in the following two ways, i.e. in the form of *Śaka-nṛpa-atita* and of *Samvatsara* (60 years Jovian cycle). Prof. D. C. Sircar translates this passage as "the expired year of the Śaka kings and the (regnal) year." This translation is not warranted by the words of *Mitākṣarā*. The words can only convey the meaning 'at the expiry of the Śaka king or kings'. Dr. Sircar seems to have translated it according to the general impression.

There are cases, on the other hand, where the Vikrama era is also expressed in similar words and so these support the meaning of this term as expressed above. For example :—

१. श्रीविक्रमार्कनृपकालातीत् ११६१
२. श्रीविक्रमकालातीतचतुर्दशाधिकद्वादशशतान्तशती संवत्सरे कार्तिके शुद्धि १२१४
३. श्री विक्रम-कालातीत् १२३५
४. श्रीविक्रमनृप-कालातीतसंवत्सर-शतेषु द्वादशशु-षट्पटष्टष्टिकेतु
५. प्रतिदू नृपति श्रीविक्रमातिक्रमात् संवद् विष्णुरद्वये (तु) जगदि संस्के
६. श्रीविक्रमार्कनृपकालातीत संवत् १६

These dates, especially the fifth one, indicate that the Vikrama era was believed by many people to have begun with the demise of Vikramāditya. Many Jain works, from the 10th century onwards have preserved this view point.<sup>1</sup>

<sup>1</sup> I. 320. <sup>2</sup> Proc. Indian History Congress, Lahore Session, p. 53. <sup>3</sup> E.I. Vol. XIX, Appendix, No. 169. <sup>4</sup> E. I. Vol. XX, No. 363. <sup>5</sup> E. I. Vol. XX, No. 455. <sup>6</sup> Inscriptions of Kathiawad, New Indian Antiquary, June 1940, p. 112. <sup>7</sup> Quoted in Bhāratīya-Prācīna-Lipi-Māla, p. 170. <sup>8</sup> Prof. Hira Lal has collected these references, in his article on the 'Date of Mahavira Nirvana', Journal of the University of Nagpur, Dec. 1940, pp. 52-53.

This fact was known in India in 1809 A.D. Captain Wilford writes, ".....the Jains reckon from the death of Vicramaditya....."<sup>1</sup>

Only in no. 1 a solitary example has been met with so far, where it is stated that perhaps the Śaka-Śālivāhana era was reckoned from the coronation of a Śaka king.<sup>2</sup> It appears that the writer of this inscription of Śaka year 500 has confused the tradition of an earlier Śaka era to be mentioned hereafter, and has used the phrase, the era of the coronation of a Śaka king, with the year of the current Śaka era.

In the light of what is written above, it will be seen that a number of ancient authorities agree that the current Śaka era started with the extermination of the Sakas, and not with the advent of the Śakas in Western India. Therefore, the assumption of Prof. E. J. Rapson that the era started with the reign of Kaniṣka cannot be accepted. Moreover, Kaniṣka was decidedly a Tuṣāra, and the Tuṣāras and Śakas have been distinguished one from the other by Indian writers from the earliest times.

#### FURTHER EVIDENCE AGAINST RAPSON'S VIEW

There is another very conspicuous fact which goes against Prof. Rapson's theory. All the inscriptions of the Śakas or the Western Kṣatrapas use the word *varṣe* for era, while the inscriptions, copper plates, scrolls etc. of Kaniṣka and his successors have the word *saṃvatsara* used for era. This clear distinction shows at once that the eras used by the rulers of these two dynasties are totally different. This distinction cannot be regarded as provincial only.

<sup>1</sup> Asiatic Researches Vol. IX, 1809, p. 157. <sup>2</sup> See above p. 35.

The opinion of Dr M Winternitz likewise goes against Prof Rapson's theory. He writes, "The view, still maintained by a few scholars, that Kaniska is the founder of the Saka era, which began in 78 A D, is less likely to be correct" \*

Sten Konow also contradicts the theory of Prof Rapson, though in another way. He writes, "Wim Kadphises was on the throne long after the beginning of the Śaka era, which cannot, accordingly, have been instituted by Kanishka, his successor" \*

#### THE ŚAKA ERA AND THE KĀLAKĀCĀRYA KATHĀNAKA

A clearer idea of the Sakas and the Śaka era, is available from certain Jain works which relate the advent of the Sakas in western India.<sup>1</sup> Dr Sten Konow has laid great stress on the Kālakācārya Kathānaka, and he accepts the defeat of a Saka ruler of Ujjain at the hands of a Vikramāditya in 57 B C, as also the advent of the Sakas in Ujjain a little before 57 B C.

Dr Sten Konow is right in accepting the existence of a Vikramāditya in 57 B C, but he has not been able to reconcile the different statements of Jain authors as regards the date of Vira Nirvāna, nor the Vira year which is connected with the Śaka or the Sakas.

The Jain tradition recorded in Tiloya Pannatti<sup>2</sup> (circa the 5th century A D) gives as many as four dates of the appearance of a Śaka king in Vira-Nirvāna era —

1 461 years after the salvation of Mahāvira

1 Indian Literature Vol II p 611 2 CII Vol II pt I p LXVIII

3 On the advent of the Śakas in India see Mahābhāṣya VI 1, 91 and VI 1, 108 and Sarasvatī kāthākāraṇa I 4, 100 4 Gathas 86-89

2. 9785 years 5 months after the salvation of Mahāvīra.
- +3. 14793 years after the salvation of Mahāvīra.
4. 605 years 5 months after the salvation of Mahāvīra.

The dates indicated in numbers 2 and 3 above are beyond our comprehension. The other two may be considered here. Between the years 461 and 605 there is a difference of 144 years. Indian tradition records the killing of two Śakas near about 57 B.C. and in 78 A.D. It appears, therefore, that later Jain authors changed the figure 461 into 470, thus reducing the difference to 135 years only, which is precisely the difference between the time of the start of the Vikrama era and the start of the current Śaka era. These later authors have, however, thrown no light on the cause of this adjustment.

But how is one to make use of the truth contained in the different Jain works? Dr. Sten Konow hits upon the truth when he connects the advent of the Śakas with Kālakācārya. Unfortunately, the confusion of Jain chronology has created two Kālakācāryas instead of one. But whatever may be the case the following pedigree of Jain teachers is borne out by all Jain writers.

1. Śrī Kālakācārya, who brought the Śaka ruler to take vengeance on the Gardabhilla ruler.
2. Ārya Nāga Hasti.
3. Pāda Liptaka.
4. Skandilācārya.
5. Mukunda Vṛddhavādi.
6. Siddhasena Divākara, a contemporary of Sāhasāṅka Vikrama.

Now, according to Jain tradition this Siddhasena Divākara was a contemporary of the Vikrama who started the Vikrama era. Norman Brown has stated in the *Yuga pradhāna-Svarupa* that Kālaka I died in Virā era 376 or 171 B.C.<sup>1</sup> Considering this statement as well as the previous pedigree constructed above, it is probably not far beyond the truth to suppose that Kālaka lived in *circa* 200-150 B.C. In the present confused state of Jain chronology, it is safe to go so far only.

### TWO ŚAKA ERAS

It is now beyond doubt that there were in reality two Śaka eras. One was the era of 77-78 A.D. which was named the Śaka era some time after the era had come into use, and which started at the extermination of Śaka kings in India; the other was a still earlier and an actual Śaka era, which may have been so named because it was used by the Śaka rulers of Western India.

Dr. Sten Konow regards<sup>2</sup> the initial year of the earlier Śaka era to be 83 B.C. K.P. Jayaswal<sup>3</sup> and Rapson<sup>4</sup> also have admitted the existence of an earlier Śaka era. Rapson says:—

“and it may not unreasonably be suggested that the Cakas, like other foreign invaders at all periods, may have brought with them into India their own system of reckoning and that this may be the era used in Seistān.”

All these scholars, who have admitted the existence of two Śaka eras, have counted the dates found in Śaka inscriptions on the basis of the 77-78 A.D. era. This is,

<sup>1</sup> Norman Brown's *Kālakārya Kathā*, p. 7, as quoted in E. H. of the Andhra Country, by K. Gopālachari, p. 16. <sup>2</sup> *Acta Orientalia*, Vol. III, p. 83. <sup>3</sup> 145-100 B.C., J. B. O. R. Society, 1920, p. 21. <sup>4</sup> Cambridge History of India, Vol. I, p. 370.

perhaps, due to the fact that when only one Śaka era was known, it was easy to fix the whole chronology according to that era. But it is not safe to settle the matter summarily; it requires further investigation.

### INDIAN TRADITION RECORDS THE ACTUAL ŚAKA ERA

The existence of an earlier Śaka era is supported by Indian tradition also. Sanskrit literature supplies the following two cases:—

Bhaṭṭa-Utpala', who wrote his commentary on Brhajjātaka, a work of Varāhamihira, in Śaka 888, quotes a verse from a work of Sphuji-dhvaja who was a Yavana king and astronomer. In this verse *Śaka-kāla* 1044 is recorded.<sup>1</sup> Utpala then remarks that Sphuji-dhvaja, the Yavana, was later than Śaka-kāla. This Śaka year 1044 must be earlier than Utpala who was writing in Śaka 888.

Prof. A.B. Keith quotes an interesting reference from a Nepalese manuscript of a Yavana Jātaka to the effect that king Sphurji-dhvaja brought out the work in the year 191 of an unspecified era.<sup>2</sup> Further light may come if this Nepalese manuscript is edited and more carefully studied.

Another example of this type is found in the writings of Bhāskara. This Bhāskara, the author of Siddhānta Siromāṇi, who is quoted by Utpala (Śaka 888=966 A.D.), gives his own birth-date at the end of his Siddhānta Siromāṇi as Śaka 1036, and states that he wrote Siddhānta Siromāṇi at the age of 36, i.e. in Śaka 1072.<sup>3</sup> Now, if the

<sup>1</sup> See Indian Culture Vol. XII. p. 81. <sup>2</sup> Brhajjātaka, VII. 9. <sup>3</sup> History of Sanskrit Literature, p. 531.

<sup>4</sup> रसगुणपूर्णमही १०३६ समशकनृपसमयेऽभवन्ममोत्पत्तिः ।

रसगुण ३६ वर्षेण मया सिद्धान्तशिरोमणी रचितः ॥ Prañādhyāya, cl. 58.

quotation from Bhāskara found in Utpala is not a later interpolation, this Śaka year 1072 cannot be of the current Śaka era, because it will fall in 1150 A.D as Prof. A B Keith and others have admitted<sup>1</sup>. This time is much later than Utpala. The fact can only be explained by supposing an earlier Śaka era, which was used even by a writer of a very late period like Bhāskara. There is, however, one difficulty as regards the date of Bhāskara. He writes<sup>2</sup>—

गतोऽवधिनन्दे ९७४ मिते शाककाले तिथी॒३० १११५ भैविष्यत्वयाहाकर्त्तृ॒४.

Here, if this reading is correct, the year 974 Saka having expired will show that Bhāskara was later than 974 Śaka. The difference between Śaka-kala and Sama-Śaka-nrpa-samaya has yet to be ascertained.

#### BHĀSKARA'S DATE A PUZZLE TO A WEBER

Prof. Albrecht Weber although dealing with a wrong reading, long ago noticed this difficulty about Bhāskara's date. In his History of Indian Literature he wrote<sup>3</sup>.—

"Of these, the most eminent is Bhāskara, to the question of whose age, however, a peculiar difficulty attaches. According to his own account, he was born in Śaka 1036 (A.D. 1114), and completed the Siddhānta-Śiromāṇi Śaka 1072 (A.D. 1150); and with this the modern astronomers agree, who assign to him the date Śaka 1072 (A.D. 1150). But Albīrūnī, who wrote in A.D. 1031 (that is, 83 years before Bhāskara's birth!), not merely mentions him, but places his work—here called Karanāsāra—132 years earlier, namely in, A.D. 899, so that there is a discrepancy of 284 years between the two accounts. I confess my inability to solve the riddle."

<sup>1</sup> History of Sanskrit Literature p. 523 <sup>2</sup> Siddhānta-Śiromāṇi, p. 35,  
Bennet ed. <sup>3</sup> Popular edition, 1914 p. 261, 262

The above was written in 1852 A. D. In the English translation of Alberuni's work, which appeared in 1910, however, the reading Bhāskara has been rejected and Viṭṭeśvara adopted instead.<sup>1</sup> This new reading accepted by Dr. Edward C. Sachau is really the correct one. Vaṭṭeśvara's work exists unnoticed in a single fragmentary manuscript deposited in the Panjab University Library.<sup>2</sup> There the author gives his date, *Sakendrakāla* 702 (780 A. D.).<sup>3</sup> He also states that he was the son of Mahadatta. But even this correction does not help to solve Weber's riddle. It has just been stated that Utpala, who is often quoted by Alberuni, also cites Bhāskara. Therefore, Bhāskara cannot be placed in the year 1072 of the current Śaka era.

Some scholars have tried to advance the date of Utpala, which is only a case of helplessness, as Utpala is quoted by Alberuni.<sup>4</sup> Others have tried to suppose two Bhāskaras, which is again ridiculous, because Utpala does not quote Bhāskara by name only, but quotes two verses from his work also, under the name *Siddhānta Bhāskara*.<sup>5</sup> Fortunately, the verses are found in the *Siddhānta Śiromāṇi*.

It is, therefore, quite clear that Bhāskara, the author of *Siddhānta Śiromāṇi*, when giving his birth date was using the earlier Śaka era. He, moreover, designedly distinguished the earlier Śaka era from the era which was called Śaka-kāla by the astronomers. He writes, *Sama-Śaka-nṛpa-Samaya*, which means "in the time of the Śaka king, which time was identical with the existence of the Śakas," and not with their extermination; or it may mean "the time of all the Śaka kings."

<sup>1</sup> Alberuni's India, Vol. I, p. 156. <sup>2</sup> Catalogue of Sanskrit MSS. in the Panjab University Library, Acc. No. 3784. <sup>3</sup> See above p. 40. <sup>4</sup> Vol. I, p. 156.

<sup>5</sup> Brhajjātaka, p. 2-3, Benares ed.

### THE STARTING POINT OF THE EARLIER ŚAKA ERA

It is accepted by all scholars that Nahapāna preceded the Caṣṭanas. Nahapāna's date is, therefore, very important for a reconstruction of the forgotten chronology of the Śakas. Hence the date of Nahapāna is now discussed.

#### DATE OF NAHAPĀNA

The date of Nahapāna is one of the most intricate but interesting problems of Indian history. Three main theories have so far been advocated. These are all contradictory and opposed to one another. It will be shown that all are wide of the mark and none is satisfactory.

Dubreuil,<sup>1</sup> Bakhle,<sup>2</sup> and Nilakantha refer the inscriptions of Nahapāna's son-in-law to the Vikrama era of 58 B.C., thus assigning Nahapāna some date about the end of the 1st century B.C. Cunningham also assigned the years in the inscriptions of Nahapāna's son-in-law to the Vikrama era.

R.D. Banerji refers these dates to the regnal years of Nahapāna.<sup>3</sup>

The advocates of the second theory, Rapson, Raychaudhuri, Bhandarkar, B.N. Puri and others, assign dates in the inscriptions of Nahapāna's son-in-law to the Śaka era of 78 A.D. and place Nahapāna in the 2nd century A.D. Rapson accepts the view that the dates in the inscriptions of Nahapāna's son-in-law are recorded in the years of the Śaka era, beginning in 78 A.D., and therefore, assigns Nahapāna to the period 119 to 124 A.D.

<sup>1</sup> Ancient History of Deccan, p. 20 f.      <sup>2</sup> J.B.B.R.A.S., 1927, p. 66 f.  
J.R.A.S., 1917, p. 285.

Raychaudhuri concurs to this view and says, "the theory of those who refer Nahapāna's dates to the Śaka era, is confirmed by the fact pointed out by Prof. Rapson and Dr. Bhandarkar after him,....."

Dr. V.A. Smith assigns him quite a different date. In his Early History of India, he writes ".....Nahapāna.... may be assigned approximately to the middle of the 1st century after Christ, or possibly earlier."

A few years ago Dr. Deoras propounded a new theory. According to him, "we must give up the theory that Nahapāna has to be placed in the second century A.D. .... As the coinage of Wima Kadphises was prevalent in the empire of Nahapāna, we may assign Nahapāna to *circa* 37 to 85 A.D."

The Rev. H.R. Scott gives Nahapāna a place near the commencement of the Christian era.

Jayaswal takes the dates in the inscriptions of Nahapāna's son-in-law to be of the early Śaka era which he thinks to have begun in 123 B.C. He thus supposes Nahapāna to have ruled from 82 B.C. to 77 B.C. Sten Konow thinks the earlier Śaka era to have begun in 83 B.C. and assigns Nahapāna to about 57 B.C.

#### ANALYSIS OF THESE VIEWS

Of all these scholars, only K.P. Jayaswal and Sten Konow have tried to establish a part of the truth embodied in ancient Indian tradition. The tradition is that there was some Śaka king who was defeated by a Vikrama in 57 B.C. The Śakas must, therefore, have been in Gujarat

<sup>1</sup> P.H.A.I., 4th ed., p. 409. <sup>2</sup> Ed. 1924, p. 221. <sup>3</sup> Proceedings Indian

History Congress, 1940, p. 152-153. <sup>4</sup> J.B.B.R.A.S., 1907, XXII, quoted in J.R.A.S., 1926, p. 654-56.

and western India before that time. And as all Saka coins are dated in a regular era, that era must have begun before 57 B C.

#### THE STARTING POINT OF THE EARLIER ŚAKA ERA

The Saka era began with the rule of Nahapāna and the Castanas followed him immediately. There can hardly be two opinions on this point. The few scholars who dissent have been unable to bring together any convincing evidence.

Now, if in the light of the statements of Brahmagupta, Bhāskara and others we accept 77-78 A D as the end of the Śaka rule, we shall have to admit that the Saka rule in western India started not later than 204 B C. This is evident, since according to the Tiloya Pannatti we have to allow a reign of 242 years to the Castanas or Western Kṣatrapas and a reign of 40 years to Nahapāna. This gives us a total of 282 years, which means that the Śaka rule lasted from 204 B C to 78 A D.

This result is in accordance with another Jain tradition. Kālakācārya according to a later Jain tradition, died in 376 A V or 171 B C. He brought the Śakas to Gujarat. This may have happened about 30 to 40 years before his death. One or two ordinary rulers of the Kṣaharāṭa family had ruled and then Nahapāna appeared in Indian history. He may be placed in *circa* 204 B C, the starting point of the earlier Śaka era.

Abul Fazl writes in the description of Subah of Gujerat —

"Nirvāhana (=Naravāhana or Nahapana) began his rule in 680 B C and ruled for 100 years, and Gandharb (=Gardabhilla) began his rule in 91 B C and ruled for

35 years."<sup>1</sup>

The source of Abul Fazl is extremely mutilated. Yet the main information clearly supports the view that Nahapāna and others ruled some time before the beginning of the Christian era.

Before finishing this chapter, it will not be out of place to note down here a new piece of information about the beginning of an era which is probably the Śaka-Śālivāhana era. The information is found in a Burmese Chronicle, Malla Linkara, translated by Bishop Bigandet and quoted by M. Raja Rao<sup>2</sup> :—

".....King Thamug-dara' ( Samuddhara ) of Prome, an eminent astronomer himself, reformed the calendar in the year of religion<sup>3</sup> 625 ( A.D. 81 ) dropping away 622 years and began the reformed computation with *two*, equating it to A.D. 79."

The theory set forth above is still tentative. New facts brought to light in this paper for the first time require careful consideration of historians. They may incidentally help those scholars who have begun to doubt the initial year of the Gupta era as proposed by Dr. Fleet. Both these questions are closely interrelated; and the material here presented will shed some light on these points.

<sup>1</sup> Ain-i-Akbari, Eng. Tr. by Jarrett, Vol. II, p. 210, 1891 ed.; H.S. Jarrett gives the above dates from U.T. These are not given by Abul Fazl. He only gives the year which approximately comes to these dates. <sup>2</sup> B.C. Law Volume, part I, 1945, p. 395. <sup>3</sup> Is it not *Dharma* or *Kyta saṁvrat*?

## CHAPTER V

### THE KSAHARĀTAS

Very little is known so far of the relation of the Ksaharātas with the Śakas. Historians think that the surname Ksaharāta has some connection with "Karatai," a Śaka tribe, mentioned in Ptolemy's Geography. Dr V R Deoras<sup>1</sup> disagrees with the opinion of Mr Bakhle that "Ksaharāta is a Sanskrit form of the word Kharaosta occurring in the Mathura lion-capital inscription."<sup>2</sup> The paucity of material brings every conclusion within the range of possibility. But one thing is certain, that the Ksaharātas are differentiated from the Sakas. It is probable that the Ksaharātas are included in the eighteen Śakas figuring in the Purānas as the successors of the Sātavāhanas. In the Tiloya Pannatti, Ksaharāta Nahapāna's reign is differentiated from that of the Bhṛtya Castanas (or Bhadra<sup>3</sup> Castanas) who are later designated as Śakas. The word Bhṛtya Castanas if interpreted as such seems to indicate that the Castanas were servants either of the Āndhras or of Nahapāna. Usavadāta, the son-in law of Nahapāna, takes pride in calling himself a Śaka in his inscriptions. Ksaharātas

<sup>1</sup> Proceedings Indian History Congress Lahore Session 1940 p 149

<sup>2</sup> J B B R A S 1927 p 61      <sup>3</sup> Cf. Gañha Inscription of Rudrasena where Castana and members of his family are termed as Bhadramukhas

and Śakas are mentioned as separate dynasties even in Vāsiṣṭhiputra Pulumāvi's inscription.<sup>1</sup> Rapson says, "it is possible....that the Kṣaharātas may have been Pahlavas and the family of Caṣṭana Śakas."<sup>2</sup> The Taxila copper-plate of Pātika reveals that Liaka Kusūlaka and his son Pātika were members of the Chaharata (Kṣaharāta) family. Chaharada, Chaharata, Khaharata, Khakharata are all variants of the term Kṣaharāta. Mr. Y.R. Gupte points out that among the shepherds of the Deccan we have the surname *Kharata* which he considers to be a shortened form of Khakharata (Kṣaharāta).<sup>3</sup> The form khaharata is reminiscent of the original *khāhīrāta* or *śāhīrāta*. In the *praśasti* of Samudragupta, Śāhānuṣāhi title is found. This *ś* is often read as 'kh' even up to this day. Therefore, *śaharāta* is easily written as *Khaharāta* or in Sanskrit *Kṣaharāta* (compare *Pashto* and *Pakhto*, the language of the Pathans, as also *manuṣya* and the Panjabi word *manukha*). If this equation is correct, it is certain that these Śāhis or Khaharatas accompanied Kālakācārya from Sind. The suffix *rāta* may be the Sanskrit form, and the meaning may be the king of the Śāhis. But Dr. Sten Konow proposes another meaning for this word:—

"It may contain *Kshahara*, Pers. *Shahr*, and, as pointed out to me by Professor Morgenstiesne, a word corresponding to Avestan *rada*, caretaker."<sup>4</sup>

#### I BHŪMAKA, THE KṢAHARĀTA

In 1904 Prof. Rapson discovered the existence of an earlier member of the family of Kṣaharāta Nahapāna,

<sup>1</sup> See above p. 25. <sup>2</sup> Catalogue of the Coins of the Andhra Dynasty etc., p. CIV. <sup>3</sup> Indian Antiquary, 1926, p. 178. <sup>4</sup> Notes on Indo-Scythian Chronology, The Journal of Indian History Vol. XII, No 1, p. 89.

Bhūmaka by name. So far no reference to him in Indian literature has been traced. He is known only from coins. Vincent Smith takes him to be a general of Gondophares.<sup>1</sup>

Dr. Sten Konow has suggested that Bhūmaka and Ysamotika, the father of Caṣṭana, are identical.<sup>2</sup> Prof. Sylvain Levi is also of this opinion.<sup>3</sup> Both these scholars say that the word *Ysam* means earth and Bhūmaka is only a Sanskrit form of this word. If this is admitted, we will have to suppose that king Ysamotika 'did use a Sanskrit translation of his name on his coins. This is a supposition which should be supported by similar instances from coins of other foreign rulers. But this support is not forthcoming. Dr. Deoras thinks this suggestion to be untenable.<sup>4</sup> Prof. Rapson also opposes the suggestion when he writes, "Considerations of the type and fabric of the coins, and of the nature of the coin-legends, leave no room for doubting that Bhūmaka preceded Nahapāna, but there is, no evidence to show the relationship between them."<sup>5</sup> However, the forms of Brāhmaṇi and Kharoṣṭhī letters on their coins make a long interval between them impossible. Raychaudhuri, likewise, is unwilling to accept the theory of Levi and Konow. He writes, "identity of meaning of names need not necessarily prove identity of persons."<sup>6</sup> It should be further remembered that the coins of Bhūmaka tell us that he was a Kṣaharāta, whereas Caṣṭana was not a Kṣaharāta; it follows, therefore, that they belonged to separate families and that they were different persons. Greek influence is traceable as inscriptions on Bhūmaka's coins are in Kharoṣṭhī, Brāhmaṇi

<sup>1</sup> E. H. I., 4th ed., p. 220. <sup>2</sup> C. I. I., Vol. II, p. LXX. <sup>3</sup> J. A., Vol. XI, p. 191. <sup>4</sup> Proceedings Indian History Congress, 1940, p. 148. <sup>5</sup> Catalogue, p. CVIII. <sup>6</sup> P. H. A. I., p. 423, n. 1, 4th ed.

and Greek alphabets.

*Extent of his sway.* As already pointed out, sufficient material is not available for constructing a history of Bhūmaka's reign. The use of the title Kṣatrapa on his coins shows that he had to govern only a small kingdom. We have to depend mainly upon archæological remains in order to determine the extent of his rule. Two statues, discovered at Bheraghat near Jabalpur in the Central Provinces, installed by his daughter, suffice to prove that the region around Jabalpur was in his possession.<sup>1</sup> It is possible that the Sātavāhanas might have been his foes in those parts. His coins have been discovered in various parts. But as proof of the extension of his empire this is not as authentic a source as the places where statues or other archæological remains have been found.

## II NAHAPĀNA, THE KṢAHARĀTA, AN IRANIAN NAME

Nahavana,<sup>2</sup> Naravāha, Naravāhana, Nirvāhana,<sup>3</sup> Nakhavān and Nakhapāna (as in one manuscript of the Vāyu Purāṇa) are all variants of the one name Nahapāna. This name is not Indian. It is certainly an Iranian name; *nahā*=people and *pana*=protector. Thus Nahapāna means a protector of people and corresponds better to the Indian word Naravāha than to Janapāla as Dr. V.R. Deoras thinks.<sup>4</sup>

*His titles.* We know very little about the emergence and rule of Nahapāna in Indian history, except through the light thrown upon the matter by the inscriptions of

<sup>1</sup> See above p. 26. <sup>2</sup> Dr. Jayaswal showed similarity between Nahapāna and Nahavāna of the Jain tradition in his article 'The Brahmin Empire' published in the "Daily Express," an English paper from Patna, for the year 1914. <sup>3</sup> Ālm.-I-Akbari, Eng. Tr. by Jarrett, Vol. II, p. 310. <sup>4</sup> Proceedings Indian History Congress, Lahore Session, 1940, p. 149.

his son-in-law Uṣavadāta and his minister Ayama. These inscriptions, which mention him as a *kṣatrapa*, throw light on the political, social, economic and religious conditions of those times. In the Junar inscription of his minister Ayama, of the Vatsa Gotra, he is mentioned as a *Mahākṣatrapa* and a *Svāmi*. On his coins Nahapāna is styled simply as *rājan* with the family designation *Kṣaharāta*. All the titles *Kṣatrapa*, *Mahākṣatrapa*, *Svāmi* and *Rājan* show that he must have been a powerful ruler.

*Duration of his reign.* Early Jain tradition as recorded in the *Tiloya Paṇṇatti*<sup>1</sup> and the *Ādipurāṇa*<sup>2</sup> assigns a reign of 40 years to Nahapāna, after the *Gardabillas* and just before the *Caṣṭanas*, who are followed by the *Guptas*. The *Purāṇas*<sup>3</sup> place *Nakhavāna* in the period of the later *Śuṅgas*. This view, supported by the evidence of *Yugapurāṇa* of the *Gārgī Samhitā*, clearly goes to establish an early date for Nahapāna.

*Defeat and death.* Nahapāna's defeat is described in the *Niryukti* commentary by *Bhadrabāhu Svāmī* on *Āvaśyakasūtra* of the *Śvetāmbara* Jains. K.P. Jayaswal was the first scholar to draw the attention of historians to this work. Dr. Deoras has summarized the whole Jain account in the following lines. 'An old Jain *Gāthā* found in a commentary of the *Āvaśyaka* *Sūtra* states that *Bharukaccha* (*Bharuyaccha*) was famous for the religious teachers, *Jinadeva* and *Kunala*, *Sātavāhana* the king of *Paithan* (*Paiṭhāṇa*) and *Nahavana* (*Nahavāṇa*). Two commentaries, one in Sanskrit and the other in *Prākṛit*, explain this *gāthā*. According to the commentaries *Nahavana* had amassed great wealth and was staying at *Bharukaccha*, his capital. King *Sātavāhana* (*Sālvāhana*)

<sup>1</sup> IV. 1507. <sup>2</sup> Ch. 60, verses 487 f. <sup>3</sup> *Dynasties of the Kali Age*, p. 49.

at Pratishthāna was famous for his powerful army. The latter invested Bharukaccha for two years, but was unable to capture it. He then retired to Paithan. After some time one of the ministers of Sātavāhana went to Nahapāna and said that he had been turned out by his ungrateful master. This was, of course, a clever ruse on the part of Sātavāhana. Nahapāna believing the minister took him in his service. The minister then advised Nahapāna to gain religious merit by spending his money on charities, and to secure a place of distinction for himself in the next world. Nahapāna spent a large amount from his treasury on religious benefactions. Next time when Sātavāhana besieged Nahapāna's capital, it fell owing to lack of funds, and Nahapāna himself died during the siege."<sup>1</sup>

The historical value of the tradition mentioned in the Jain work is very great. We know from it that Nahapāna was defeated by a Sātavāhana king. Vāsiṣṭhiputra's inscription states that Gautamīputra, "uprooted the Khakharāta family and destroyed the Śakas, Yavanas and Pahlavas."<sup>2</sup> This is confirmed by the fact that Gautamīputra restruck two-third of the Jogalthembi hoard of the coins of Nahapāna with his own name.

*His coins.* Coins of Nahapāna furnish evidence about many useful facts. They show Graceo-Indian and Roman influences. They set a standard followed by the

<sup>1</sup> Proceedings Indian History Congress, 1940, p. 150. The *Śrutāratāra kathā* of Śridhara, in another Jain tradition, makes one Naravāhana a Jain mendicant. This Naravāhana, contrary to the above tradition, was the king of Vammideva and Vasundhara town. He got a son by worshipping Padmāvatī. A Jain *samgha* came to Vasundhara. The king of Magadha accompanied the *samgha* as a mendicant. Naravāhana also became a Jain monk and was known as 'Bhūtabali.' He was the first to reduce to writing the Jain canon (quoted in 'Saraswati' Vol. XXIX, p. 748, 749) <sup>2</sup> E. I., Vol. VIII, p. 60.

later Western Kṣatrapas, the Guptas and the Traikūṭakas. Only one specimen of his copper coins has so far been discovered. The provenance of this coin is Ajmer. The Jogalthembi (Nasik district) hoard of 1325 coin discovered in 1906 brought an immense store of his silver coins to light. These coins exhibit an extraordinary diversity not only in the apparent age but also in the facial features of Nahapāna. Some writers are of opinion that all these effigies could not have been portraits of any single individual. This is not reasonable as they might be showing various stages of his life.

His coins bear the insignia of the thunderbolt, arrow and discus, which connect him with the Pārthians and the northern Satraps, Hagaṇa and Hagaṁash. The resemblance of his coins with those of king Rājubula is not surprising, as both belong to the Kṣaharāta dynasty. This shows that Nahapāna cannot be placed in the era which begins with 78 A.D. He must be of the period of Rājubula, whose accepted date also requires investigation.

Two-thirds of the Jogalthembi hoard were restruck by Gautamīputra, the destroyer of the Khakharātas. As mentioned above, it is in keeping with inscriptional evidence that Gautamīputra defeated the Kṣaharātas. The coins of Nahapāna bear inscriptions in the Kharoṣṭhi Brāhmī and Greek alphabets.

### III UṢAVADĀTA, THE ŚAKA

*His name and family.* As regards Uṣavadāta's name many writers think that R̥ṣabhadatta is the original Sanskrit form of Uṣavadāta. Rapson, for instance, in the Cambridge History of India writes, 'To this class belongs the Śaka Uṣavadāta (R̥ṣabhadatta), the brother-in-law (sic)

of Nahapāna." This theory will not bear examination. The minds of the Śakas could not have been saturated with Indian influence at that early period. Uṣavadāta is a pure Śaka name. In his inscriptions, the only forms mentioned are Uṣavadāta and Usabhadāta. The Nasik cave inscription no. 10, which is mostly in Sanskrit, gives the name as Uṣavadāta and not Rṣabhadatta, its Sanskritized form. It is evident, therefore, that Rṣabhadatta is not the original form. This is the view of Dr. Deoras also. He thinks Uṣavadāta to be a genuine Śaka name.<sup>1</sup> The Nasik inscription no. 14 distinctly says that he was a Śaka. His father Dinīka also bears a Śaka name. *Dinīka* may be derived from middle Persian *Dynyk*, which in its turn is derived from an old Iranian word *Dainiyak*.<sup>2</sup> It may mean, 'faithful' or 'godly'.

Uṣavadāta's wife Dakṣamitrā, the daughter of Nahapāna, bears a purely Indian name. It is, therefore, probable that Dakṣamitrā was the daughter of Nahapāna by an Indian wife. The building of a small room by Dakṣamitrā for charitable purposes shows her generosity.<sup>3</sup>

Uṣavadāta seems to have owed allegiance to some other king, as one Nasik cave inscription shows that he went to liberate Uttamabhadras from the Malayas, in order to execute the order of his overlord.

The name of his son, Mitradevaṇaka, seems also to be an Indian name. A small inscription shows that he also had his share in charitable works. He donated a pillar.<sup>4</sup>

*His generosity.* Uṣavadāta was very generous in his benefactions. His activities in social welfare are

<sup>1</sup> P. 577. <sup>2</sup> Proceedings Indian History Congress, 1940, p. 149. <sup>3</sup> Ibid.

<sup>4</sup> E.I., Vol. VIII, pp. 81 and 85. <sup>5</sup> E.I., Vol. VII, p. 66.

praiseworthy. His benefactions consisted of a large number of objects, from inns, wells, tanks etc., to immense sums of money. He gave lacs of cows in charity. He was called a *dharmaātmā*, a religious man.<sup>1</sup> He was impartial in these matters. Both the Buddhists and Brāhmaṇas were recipients of his charity. Moreover, a large number of place names<sup>2</sup> associated with his gifts, viz., Govadhana-Vātha, Cīkhalapadra-*grāma*, Prabhāsa, Bharukaccha, Daśapura, Śorapārga, Ujjayini etc., show that these acts of charity were distributed over widely situated parts of India.

#### AYAMA

The Junār cave inscription<sup>3</sup> dated in the year 46 brought to light the existence of Ayama, a minister of Nahapāna. This solitary source of information about him shows that he was of the *vatsa gotra*. The name Ayama appears not to be Indian, but his *gotra* shows Āryan origin. In this inscription he made some benefactions

<sup>1</sup> E. I., Vol. VIII, p. 18 No. 10. <sup>2</sup> For the names see the inscriptions given in the appendix. <sup>3</sup> Archaeological Survey, Western India, Vol. IV, p. 103.

## CHAPTER VI

### THE CASTANA DYNASTY

The Tiloya Paṇṇatti is the oldest Indian work known at present which has preserved the name Caṣṭana. The reading in the Ms. of R.B. Hiralal is *Bhacchaṭṭhaṇāṇa* (=भच्छट्टणाण).<sup>1</sup> The reading of the printed edition is *Bhatthaṭṭhaṇāṇa*. (=भत्त्वट्टणाण).<sup>2</sup> Of the two readings the reading of R.B. Hiralal is decidedly the better one. This reading is supported by the Kharoṣṭhī legend of the king's name, *Caṭhaṇasā*, as read on his coins. The word Caṣṭana here is in the plural and, therefore, stands for the dynasty, which will now be dealt with.

Indian tradition places Bhacchaṭhanas or Bhṛtya-Caṣṭanas or Bhadra-Caṣṭanas just after Nahapāna, the Kṣaharāta. Bhṛtya Caṣṭanas are certainly Caṣṭana and his successors and no others. It is known from inscriptions that Yaśomati was not an important figure in those times. He may have been an ordinary soldier in the service of Nahapāna or Gautamiputra. There is nothing to prove that he ever ruled any part of western India. The dynasty is not named after him. In India dynasties were generally named after great kings : as, for example, the Yādava dynasty, the Paurava dynasty, the

<sup>1</sup> Catalogue of Sanskrit and Prakrit MSS. in the C. P. and Berar, p. XVI.

<sup>2</sup> Tiloya Paṇṇatti, Ch. IV, gāthās 1507 and 1508.

Ikṣavāku dynasty, the Gupta dynasty and so on. So Caṣṭana must have gained power to be called the founder of a dynasty. Some time after the defeat of the Kṣaharātas at the hands of Gautamiputra, Caṣṭana may have raised his head and achieved importance.

### THE KARDAMAKA KINGS

Rapson thinks the name of the dynasty to be Kardamaka. He refers to an inscription in the Kāñheri caves where the daughter of a Śaka king Ru(dradāman?) boasts that she is descended from the family of the Kardamaka kings. Raychaudhuri does not agree with him and surmises that the word Kardamaka only denotes someone who lived on the banks of the Kardama, a river in Persia.<sup>1</sup> Neither of these scholars have been able to guess the right meaning of this word. Kardama territory is modern Sidhapur. Here was the hermitage of the great sage Kardama: the territory surrounding this hermitage has derived its name from that sage. This part of Gujarāta, which is now in the Baroda state, was under the Śakas; and the boast of the daughter of Ru(dradāman) was right. Kardamaka, then, is not the name of the dynasty, but denotes the territory where Rudradāman's forefathers ruled. Caṣṭana may at first have been a petty chief of that locality. That Kardama was a territory in Gujarāta or somewhere near it, is further proved by the following statements.

1. A Kardama village is mentioned in the Nerur copper-plate of Śaka year 622<sup>2</sup>.

2. A *Kardama-bhūpāti*, the ruler of *Tribhuvanagiri* is mentioned in the *prastasti* of *Prabhāvaka Carita*.<sup>3</sup>

<sup>1</sup> P.H.A I., 4th ed., p. 423. <sup>2</sup> History of Solankis by Gauri Shankar Hirachand Ojha, quoted in Jain Sāhitya sūtra Itihāsa, p. 88, note 1. <sup>3</sup> End, verse 5.

3. Another *Kardama-rāja*, author of many *sūktis* and son of a *Rudra*, the author of *Trailokya Sundari*, is mentioned in the introductory verses of *Tilakamañjari* by Dharmapāla (A.D. 975) while eulogising ancient poets.<sup>1</sup>

समवान्धकविष्वंसी रुद्रः कैर्नाभिनन्द्यते । सुषिष्टलिता यस्य कथा त्रैलोक्यसुन्दरी ।  
सन्तु कदंमराजस्य कथं हृषा न सूक्ष्यः । कविष्वेलोक्यसुन्दर्याः यस्य प्रज्ञानिधिः पिता ॥

Now, the question arises whether this 'Rudra' belonged to the royal family of Caṣṭanas or not? In the absence of more authoritative material it is difficult to surmise anything. Anyhow, *Kardamarāja* appears to be a title only.

The name Ysamotika is of the Śaka language and, therefore, the dynasty of Caṣṭana may safely be regarded as a Śaka dynasty. Tiloya Paṇṇatti also supports this conclusion by identifying the Caṣṭanas with the Śakas. Bāṇa, the court poet of king Harṣavardhana, relates the story of a Śaka king who was killed by Candragupta, the Gupta. This Śaka king must have been a descendant of Ysamotika. So the dynasty may be regarded as the Śaka dynasty.

*Duration of the dynasty.* The *Purāṇas* refer to this dynasty as having ruled for 380 years.<sup>2</sup> Pargiter translates this figure as 183,<sup>3</sup> but this interpretation is not acceptable. According to unanimous Jain tradition Nahapāna ruled for 40 years, and the Caṣṭanas for 242 years. This gives a total of 282 years. The *Purāṇas* do not mention Nahapāna separately. Therefore, the total of 282 years may be regarded as approximately correct. It is known that Śaka coins show a continuous rule of about 300 years. The figure 282 is near this

<sup>1</sup> History of Sanskrit Literature, Krishnamachariar, p. 475. <sup>2</sup> Dynasties of the Kali Age, p. 46. <sup>3</sup> Ibid, p. 72 and intro, p. XXV.

total. Therefore, 183 cannot be the right translation. Moreover, 'e' *Vāyu*, which is the best of the *Vāyu Purāṇa* Manuscripts,<sup>1</sup> used by Pargiter, gives only 300 years for the eighteen Śakas. After this period the Śakas may have gone into the back ground.

### I. MAHĀKṢATRĀPA CAṢṬANA

Caṣṭana, the son of Ghsamotika, was the founder of a new dynasty. There are diverse views as to his relation to the Kṣaharātas. Rapson is right in concluding that they belonged to different families.<sup>2</sup> The use of the Kharoṣṭhī alphabet and 'the character of their names and titles' prove their northern and foreign origin. Some scholars have tried to solve this problem. Binayatosh Bhāṭṭācārya read on the bottom of a statue, found in the Devakula or statue-temple at Mathura, where the statues of Kaniṣka, his son, and Wima Kadphises were found, the word *Sastana*.<sup>3</sup> Ojha, Har Prasad Śāstri, Spooner and Jayaswal accepted this reading. Scholars take it to be the name of Caṣṭana and connect him with the Kuśānas. But *Sastana* cannot be connected with the word Caṣṭana. The inscriptions of the time of Kaniṣka are in Prākrit, and the Prākrit form of Caṣṭana is *Cathana*; but *Sastana* has only 't' and not 'th'. Therefore, the suggestion of these scholars is impossible. Moreover, the Kuśānas were *Tuṣṭras*, and they had no relation with the Śakas. As already shown the two tribes were altogether different.

*Duration of reign.* The duration of Caṣṭana's reign has greatly baffled scholars. Rapson writes in this connection :—

"All that is known as to the duration of Caṣṭana's

<sup>1</sup> *Dynasties of the Kali Age*, p. 40, note 48.

<sup>2</sup> *Catalogue*, p. CXII.

<sup>3</sup> *J.B.O.R.S.*, 1920, pp. 51-63.

reign, both as *kṣatrapa* and *mahākṣatrapa*, is that it must be included, together with the reign of his son Jayadāman as *kṣatrapa*, in the period limited by the years 46 and 72<sup>1</sup> of some era. One thing is certain, which is also fully established by Indian tradition, namely that no interval passed between Caṣṭana and Nahapāna. Nahapāna ruled for 40 years at least, or even perhaps for 46 years. Then from the year 46 to the year 52 Caṣṭana ruled. Whether he ruled after this time also is not certain.

The Andhau inscriptions of Caṣṭana and Rudradāman's time, which are in Prākrit mixed with Sanskrit, have given rise to considerable controversy. The inscriptions read :—

राज्ञो चाष्टनस च्सामोतिक-पुत्रस राज्ञो रुद्रदामस जयदाम-पुत्रस वर्षे ५२...

Scholars have interpreted these lines differently. Prof. D. R. Bhandarkar<sup>2</sup> and R. C. Majumadar<sup>3</sup> think that these inscriptions belong to the period of the joint rule of Caṣṭana and Rudradāman. R. D. Bannerji does not accept this suggestion. He says that there is no parallel case of this type in the history of India.<sup>4</sup> It seems that the original of the inscription was written by a man who knew very little of the current mode of writing. He has, therefore, been unable to make himself clear.

*His capital.* If we rely on Ptolemy, then the capital of Caṣṭana or the Caṣṭanas (Tiastanes) was Ujjain (Ozene).<sup>5</sup> Rapson shows the contemporaneity of Vāsiṣṭhi-putra Śri Pulumāvi with Caṣṭana by referring to the mention by Ptolemy of Paithan as the capital of this Andhra king.<sup>6</sup>

<sup>1</sup> Catalogue, p. CXII. <sup>2</sup> I. A. Vol. XLVII, p. 154, n. 26. <sup>3</sup> Cf. Ibid.

<sup>4</sup> E. I., Vol. XVI., pp. 22-23. <sup>5</sup> VII. 1,63. <sup>6</sup> Catalogue, p. CXIII.

## II. JAYADĀMAN

Jayadāman was the son of Caṣṭana. He was only a Kṣatrapa. It has been assumed that during his reign the power of the dynasty suffered some diminution probably through an Āndhra conquest. This is also clear from the boast of Rudradāman that he had won and not inherited his title.

There is the addition of the title *Svāmi* on his coins besides the other two titles *Rājā* and *Kṣatrapa*. This title regularly appears in inscriptions of the early members of the dynasty and on the coins of the later princes from the time of *Svāmi* Rudradāman II onwards. With him the proper names assume an Indian form, and except the termination *ghsada* which soon changes into *jada* and the form *dāman*, there is nothing left in the names to denote their foreign origin.

His copper coins are square in form: The first variety has on the obverse the figure of a humped bull. The reverse has a *caitya* of 6 arches while the usual number is three. The copper coins of the second variety bear the figure of an Elephant, an Ujjain symbol. The inscription on these coins is incomplete. Rapson writes, "If it could be proved that this coin was struck by Jayadāman, the fact that it resembles the coins of Ujjain would connect it with the city which was probably the capital or one of the capitals of his kingdom."

A Śaka prince of Surāṣṭra, *Jayanandaka* or *Jayantaka* by name is mentioned in the *Bhāya Pādatāḍitaka* of *Śyāmilaka*.<sup>1</sup> Of the readings *Nandaka* and *Antaka*, the latter appears to be a corrupt one. If such is the case then *Nandaka* may be a Sanskrit rendering

<sup>1</sup> Catalogue, p. CXVIII. <sup>2</sup> Caturbhāṇi, Patna ed., p. 7 and 39.

of *Dāman*. Dr. Sten Konow will not accept this equation. According to him the word *dāma* is Iranian. He compares it with the Avestan *dāman*, meaning place or creation.<sup>1</sup> The question is, however, open for the present, and so far, there is no evidence to prove that the names Jayanandaka and Jayadāman are of the same person. Moreover, the Jayanandaka of this drama appears to be different from the Kṣatraka Jayadāman.

### THE RISE OF THE CASTANAS

#### III. MAHĀKṢATRAPA RUDRADĀMAN

Rudradāman, son of Jayadāman and grandson of Caṣṭana, became an independent Mahākṣatraka sometime between the years 52 and 72 of some era. His name shows that Śaiva influence had begun in the Śaka royal family. The only sources of information regarding his rule are the Andhau and Girnāra rock inscriptions and some coins. Even after discounting the poetic fancy of the writer, we get a lot of material for the reconstruction of the history of his reign from the Junāgarh inscription.

He won for himself the title of Mahākṣatraka.<sup>2</sup> According to Dr. Raychaudhuri "this probably indicates that the power of his house had been shaken by some enemy (possibly Gautamīputra), and he had to restore the supreme satrapal dignity by his own prowess."<sup>3</sup> Men of all classes, *i.e.*, all his subjects, chose him as their protector.<sup>4</sup> He seems to have adopted Indian modes of living. He was well versed in various sciences such as grammar (*śadba*), polity (*artha*), music (*gandharva*), logic (*nyāya*)

1 Notes on Indo-Scythian Chronology, p. 38.

2 स्वयमधिगत महाक्षत्रपनामा

3 P. H. A. I., 4th ed., p. 424.

4 सर्ववर्णेभिराम्य रक्षणायं पतित्वे वृत्तेन.....

and many others.<sup>1</sup> It was his knowledge of grammar which made him well versed in Sanskrit. His love for the Sanskrit language is apparent from the fact that while the inscriptions of many other Śaka rulers are in Prākṛit mixed with Sanskrit, the famous inscription of Rudradāman is in a pure and elegant Sanskrit. He took, and kept to the end of his life, the vow to stop killing men except in battle.<sup>2</sup> This shows how humane and civilized his rule was. He was well versed in the art of warfare, as the enumeration of his conquests prove. His rule does not seem to have been oppressive. The number of taxes levied does not seem to have been large. The Sudarśana lake was repaired "by spending a great amount of money from his own treasury, without oppressing the people of the town and the province by exacting taxes (*kara*), forced labour (*viṣṭi*), benevolences (*praṇaya*) and the like."<sup>3</sup> Moreover, he adopted the ancient Indian mode of government, by appointing *Mati-Sacivas* (councillors) and *Karma-Sacivas* (executive officers) who were fully endowed with the qualifications of a minister.<sup>4</sup>

#### THE DOMINIONS OF RUDRADĀMAN

The Girnāra inscription is an important source of information on this point. Rudradāman mentions in this inscription his sway over the following countries :—

1. *Pūrva-apara Ākara-Avanti*, or East Mālwā and West Mālwā. The capital of East Mālwā was Vidiśā and the capital of West Mālwā was Ujjain. Rudradāman

1 शब्दार्थं-गान्धर्वं-न्यायाधानं विद्याभानं.....

2 [आ] ब्राष्टोच्छासात्पुरुष-वध-निष्ठुति-कृत-सत्त्वप्रतिषेन-भन्व[ऋ] संप्राप्तेषु...

3 अशीटिव[ऋ] कर-विहि-शणव-क्रियाभिः वौरजानषदं जनं खलात्कोशा[ऋ] महात-धनौषेन.....

4 नतिसचिव-कर्त्तव्यचैरतात्पुरुषसनुषुकैः.....

must have made Ujjain his capital.

2. *Anūpa*, the modern *Mahēśvara* in Nimar district on the river *Narbadā*, lying south of *Mālwā*.

3. *Nīrvta*; is, so far, unidentified.

4. *Ānaritta*; the territory of North Kathiawar was known under the name *Ānarta*. Its ancient capital was *Ānandapura*, the modern *Vaḍnagar*. The name *Ānarta* appears frequently in the *Mahābhārata* and the *Purāṇas*.

5. *Surāṣṭra*. *Surāṣṭra* is South Kathiawar. *Girnāra*, the find-spot of this inscription, was in this land.

6. *Śvabhra*, the territory of *Sābaramatī*.

7. *Maru-Kaccha*. If *Maru-kaccha* be accepted as the correct reading then *Maru* means the desert part of *Rājaputānā* and *Kaccha* denotes the modern Cutch. But if *Maru* is a scribal mistake for *Bharu*, then *Bharu-Kaccha* will be one word, denoting Bharoch. It may be pointed out that in the inscription this name is not clearly legible.

8. *Sindhu*; is the lower Indus region, the original home of the *Śakas*, whence they came to Gujarat and Kathiawar.

9. *Sauvīra*. Multan was the ancient capital of this kingdom.

10. *Kukura*, a part of *Rājaputānā*, and the *Kin-che-lo* of *Hiuen Tsiang*.<sup>1</sup> *Kukura Yādavas* are also mentioned in the *Mahābhārata*.

11. *Aparānta*. According to the *Purāṇas* the western part of India had in it the famous ports of *Soparā* and *Bharu-Kaccha* and territories like *Nasik*.

1 See *Bombay Gazetteer*, Vol. I, pt. I, p. 22, n. 7.

But as Kaccha or Bharu-Ākaccha is already enumerated, therefore, Aparānta according to this inscription, must have been a small country only.

12. *Niṣāda* was the country of the Western Vindhyas and Arāvalli.

13. *Yaudheya*. The Yaudheya kṣatriyas lived in the Bijayagarh region of Bharatapura and in Johyabāra in the Bahāwalapura state.

This list makes it clear that the greatest Śaka king ruled as far north as Multan in the north and to Nasik and Sopārā in the south-west. The region of Mathura, which was once under the Kṣatrapas had passed from the hands of the later Śakas. Some very powerful rulers must have established themselves in those parts, for even a king like Rudradāman could not subdue them.

Rudradāman twice defeated Sātakarṇi, the lord of the *Dakṣiṇāpatha*, but did not destroy him. Sātakarṇi had married the daughter of Rudradāman and hence he was not killed by the Mahākṣatrapa. Rudradāman reinstated many deposed kings. Centuries after him, Samudragupta or Hariṣeṇa, the writer of his *prāstasti*, also took pride in making a similar statement. There is no doubt that the Gupta emperor took this idea from Rudradāman.

#### FURTHER LIGHT THROWN BY THE INSCRIPTION ON THE EARLY HISTORY OF KĀTHIĀWAR

It has been noticed that the coins of Nahapāna and many other early Western Kṣatrapas had inscriptions in Greek letters also. The coins of Rudradāman have Greek letters, but the title *Mahākṣatrapa* is not transliterated into Greek. It is apparent that the Greek

haracters were slowly dying out. The Girñāra inscription points out the fact that as early as the time of Aśoka Maurya, a Greek Tuśaspha was acting as governor of Aśoka in this territory. Other Greek officers must have followed him, and it is possible that the usage of the Greek characters in Kathiawar and Gujarat was the result of the sojourn there of such Greeks. It is mentioned in the Mahāvāmśa that a Yona priest Dhamma-rakhīta was sent to Aparānta to further the cause of Buddhism, about 250 years after Buddha.<sup>1</sup> Therefore, Greek letters were not used by Nahapāna for the first time, but were already in use by foreigners who lived in this part of India.

According to the observation of Rapson from the period of Rudradāman "onwards the inscription in Greek characters probably ceases to have any meaning. It becomes a mere ornament, and traces of it thus continue to appear on the coins until the end of the dynasty."<sup>2</sup>

#### IV. DĀMAGHSADA (DĀMAJADAŚRI) I

This name is spelled as *ghsada* according to Rapson. Śri is only a sign of kingly respect. But if *ghsada* may be read as *ysada*, as in *Ghsamotika* or *Ysamotika*, the *ysa* reading seems to be correct, then *jada* is a very easy change from *ysada*. The name again is purely Śaka. His mother may have been of Śaka descent. Dāmajadaśri I and Rudrasimha were the two sons of Rudradāman. Their coins bear testimony to this relation. The coins again tell us that Dāmajadaśri was a Kṣatrapa as well as a Mahākṣatrapa. He appears to have been the elder brother. The dated coins furnish evidence that after his death, there arose a quarrel for the throne between his

<sup>1</sup> Mahāvāmśa, Geiger's ed., p. 82. <sup>2</sup> Catalogue, p. 78.

son Jivadāman and his brother Rudrasimha I. The latter appears to have won in this struggle.

He carried on the tradition of his father as regards the use of Sanskrit. The legend on the one known coin of his reign is in correct Sanskrit.<sup>1</sup> His son Satyadāman also continued the use of Sanskrit.

So far, no inscriptions are extant of his reign. In the Gundā inscription of his brother Rudrasimha I and Gaḍhā inscription of his nephew, Rudrasena I, Dāmaghsada finds no place in the genealogical table along with his sons Jivadāman and Satyadāman. Rapson has thrown light on the cause of this omission. He writes, "the dated coins clearly show that, after the reign of Dāmaghasada (Dāmajadaśī) I, there were two claimants for the succession, his son, Jivadāman, and his brother Rudrasimha I. The struggle was eventually decided in the favour of the latter; and.....the successful family omitted from its genealogical lists the names of rulers whom it must have regarded as usurpers"

#### V. MAHĀKṢATRAPA JIVADĀMAN

Jivadāman was the son of Dāmajadaśī I. The series of dated coins begins with this reign. The dates are given in *Brāhmī* numerals behind the head of the king.

Jivadāman bears the title of *Mahākṣatrapa* on his coins. He was in full power from the year 100 to 103 and from 110 to 113. During the intervening period it seems his uncle Rudrasimha had usurped authority. Again in the years 119 and 120 he rose in power. This

<sup>1</sup> दद्दामः शुभर शत्रप्त दाम[म्] Catalogue, p. CXXIV. <sup>2</sup> Ibid, p. CXXIII.

shows that all his reign must have been a period of continuous war amongst members of his own house.

In his Junāgarh inscription of varṣe 100+....., he is termed as *svāmi*. This inscription is very fragmentary and no further information can be extracted from it.

#### VI. MAHĀKṢATRAPA RUDRASIMHA I

Rudrasimha I was the younger son of the famous Rudradāman I. His is the first name in the line of the Śaka kings which is purely Indian. His mother may have been Indian. Rapson<sup>1</sup> has clearly summed up his reign in the following manner :—

- (1) as Kṣatrapa, for the first time in the year 102-103;
- (2) as Mahākṣatrapa, for the first time from 103-110;
- (3) as Kṣatrapa for the second time from 110-112;
- and (4) as Mahākṣatrapa, for the second time from 113-118 certainly, and possibly to 119.

As remarked in the case of Jīvadāman, so also the reign of Rudrasimha must have been a period of constant struggle.

The Gundā inscription tells us that an Ābhīra *Senāpati* Rudrabhūti, son of *Senāpati* Bāpaka was in the military service of the Śakas. The Mevasā inscription also mentions an Ābhīra Vasuraka. The Gundā inscription calls Rudrasimha a Mahākṣatrapa.

The use of Prākrit on inscriptions of his coins indicates Sātavāhana influence. Rapson observes that "the earliest coins of this prince bear a youthful head without moustache. The moustache, which is generally seen in portraits of the Western Kṣatrapas, appears first on the coins of Rudrasimha I in the year 103."<sup>2</sup>

<sup>1</sup> *Ibid.*, p. CXXVI. <sup>2</sup> *Ibid.*, p. CXXVII.

### VII KṢATRAPA SATYADĀMAN

Satyadāman, son of Dāmaghsāda (Dāmajadasri) I, is known from a single coin only. The coin legend is in perfect Sanskrit and says that Satyadāman was the son of Dāmajadasri I. The date of the issue of the coin is not given. It is of the period when Satyadāman was a Kṣatrapa. Unless more coins of this king come to light, it is difficult to determine the period of his reign.

Rapson, however, writes, "the reign of Satyadāman as Kṣatrapa was concurrent either with that of his father as Kṣatrapa, or with the first reign of his brother Jivadāman, as mahākṣatrapa".

### VIII MAHĀKṢATRAPA RUDRASENA I

In the Bhavanagar Sanskrit and Prākrit inscriptions the date of the Mulvasar (Dwarka) stone inscription of Rudrasena is read as *varṣe 232*.<sup>1</sup> This date was corrected to 122 by Rapson<sup>2</sup> and by Luders in his list.<sup>3</sup>

Fortunately there is another inscription found at Gadhā of the year 127 or 126 which belongs to Rudrasena I. This inscription is very important as it gives the longest genealogical table of this dynasty. Here it is that we find the adjective *Bhadramukha* with the names of Castana, Rudradāman and Rudrasimha. The dynasty was perhaps called the *Bhadra* dynasty<sup>4</sup> also, as is evident from the form *Bhat Castanas* of Tiloya Paṇnatti.

He calls himself the son of Rudrasimha on his coins. His coins show that he was a Kṣatrapa in the year 121. His reign as a Mahākṣatrapa may be fixed approximately between the years 122 and 144.

<sup>1</sup> Ibid. p. CXXIX. <sup>2</sup> Above p. 23. <sup>3</sup> Catalogue p. CXXIX. <sup>4</sup> E. I. Vol. X No. 962. <sup>5</sup> See ch. IX.

*Mahādevī Prabhudāmā*, a sister of Rudrasena, is mentioned in a seal found at *Vaiśāli*.<sup>1</sup>

### IX. KṢATRAPA PRTHVISENA

Prthvisena was the son of Rudrasena I. He was merely a Kṣatrapa and reigned in the year 144 only. Further information about him is wanting. His coins are very rare.

### X. MAHĀKṢATRAPA SAṄGHADĀMAN

Saṅghadāman was the son of Rudrasimha I. and uncle of Prthvisena. From his coins, which are very rare, we know that he ruled as a Mahākṣatrapa in the years 144 and 145. His brother, Rudrasena I, must have died in the beginning or middle of the year 144.

### XI. MAHĀKṢATRAPA DĀMASENA

Dāmasena may possibly have been the youngest son of Rudrasimha I. He reigned as Mahākṣatrapa between the years 145 and 158. After the year 158 there was a set back to the power of the Caṣṭanas when Mahākṣatrapa Iśvaradatta usurped power.

### XII. KṢATRAPA DĀMAJADAŚRĪ II

Dāmajadaśrī II was the son of Rudrasena I and brother of Prthvisena. His coins bear the dates 154 and 155. He was a Kṣatrapa under his uncle, Mahākṣatrapa Dāmasena.

### XIII. KṢATRAPA VĪRADĀMAN

Vīradāman was the son of Dāmasena and was a Kṣatrapa from the year 156 to 160. Some new coins of the Western Kṣatrapas have quite recently come to light.<sup>2</sup>

<sup>1</sup> राजो महाक्षत्रपस्य स्वामी रुद्रसिंहस्य दुहितु राजो महाक्षत्रपस्य स्वामी रुद्रसेनस्य भगिन्या महादेव्या प्रभुदमाया [:] A.S.I., A.R., 1918-19, p. 186, No. 248.

<sup>2</sup> Journal Numismatic Society of India, 1939, pp. 24, 25.

There are two coins which are dated in the years 157 and 158. Mr. A. S. Gadre surmises that these coins belong to Viradāman. The obverse side is defaced in both these coins and hence the names are not to be found.

### MAHĀKṢATRAPA ISVARADATTA

During the Kṣatrapa period of Dāmajadaśī and Viradāman, Dāmasena was ruling as a Mahākṣatrapa. His rule lasted up to the year 158. The next king Yaśodāman of the Caṣṭana line was also a Kṣatrapa. His coins are dated in the years 160 and 161. He assumed the title of a Mahākṣatrapa in 161. A question, therefore, arises as to who the Mahākṣatrapa was during the years 159 and 160 and even probably for parts of the years 158 and 161.

Prof. Rapson has catalogued coins of a Mahākṣatrapa Isvaradatta,<sup>1</sup> which fit in with the coins of this dynasty, and he, therefore, suggested that Mahākṣatrapa Isvaradatta was the overlord during these years. Isvaradatta did not belong to the Caṣṭana line. It is apparent from the fact that his coins, unlike those of the Śakas, are dated in his regnal years. Bhagavan Lal and Rapson are of the view that Isvaradatta belonged to the Ābhīra dynasty of Nasik.<sup>2</sup> The Nasik Cave inscriptions contain an inscription of an Ābhīra king Isvarasena, the son of Śivadatta, who records his date in his regnal years. Therefore, the assumption of Bhagavan Lal and Rapson looks probable, though not quite certain. The truth can only be ascertained when more material on the subject is discovered. That Ābhīraka princes had names ending in 'datta' is further proved by the one-act play *Pādatāḍitakam*.<sup>3</sup> Therein an Ābhīraka prince

<sup>1</sup> Catalogue, pp. 124, 125. <sup>2</sup> Ibid, pp. CXXXIII, CXXXIV. <sup>3</sup> Catubhāṣī, Patna ed., p. 7.

*Mayūradatta* is mentioned. The Ābhīrā names have a distinct similarity, viz., Śivadatta, Iśvaradatta and Mayūradatta. There are traces of Greek letters on the coins of the last named king also.

#### XIV. MAHĀKṢATRAPA YOŚODĀMAN I

Yaśodāman was the second son of Dāmasena, and was a Kṣatrapa in the year 161. He assumed the title Mahākṣatrapa in the year 161. He restored the lost supremacy of his family which had been usurped by Iśvaradatta, but reigned for a year or a year and a half only. The period must have witnessed almost continuous warfare and his death may have resulted therefrom.

#### XV. MAHĀKṢATRAPA VIJAYASENA

Vijayasena, the third son of Dāmasena, succeeded his brother Yaśodāman as Mahākṣatrapa. He was a Kṣatrapa in the year 160, and possibly in the year 161 also, along with his brothers Viradāman and Yaśodāman. In the year 162 he became a Mahākṣatrapa. From this year he struck coins every succeeding year up to 172. The dates on the coins are regular and the coin-legends are very clear. Of all the coins of the kings of this dynasty, the coins of Vijayasena are in the best condition. Rapson writes, 'The standard of the coins shows a slow degradation every year.' It may be inferred from this that the king was gradually losing in power.

#### XVI. MAHĀKṢATRAPA DĀMAJADAŚRĪ III

Dāmajadaśrī III was the fourth son of Dāmasena. He succeeded his brother Vijayasena as Mahākṣatrapa in the year 172 or 173 and ruled up to the year 176. The coins are badly struck and the degradation in the standard

continues during this reign also. The Śakas must have been fighting with some powerful enemy and the treasury consequently diminishing every year.

### XVII. MAHĀKṢATRAPA RUDRASENA II

Rudrasena II was the son of Viradāman and succeeded his three uncles as Mahākṣatrapa in about the year 179 and ruled up to the year 196.

### XVIII. MAHĀKṢATRAPA VIŚVASIMHA

Viśvasimha was the son of Rudrasena II. The coins being badly minted, the dates on them are not clear. Viśvasimha was at first a Kṣatrapa for one or two years and then became a Mahākṣatrapa. His reign ended sometime in the year 210 or 211, as in the year 211 Bhartṛdāman was ruling as Mahākṣatrapa.

### XIX. MAHĀKṢATRAPA BHARTRDĀMAN

Bhartṛdāman was the son of Rudrasena II and probably the younger brother of Viśvasimha. He was a Kṣatrapa from the year 201 to 204. He became a Mahākṣatrapa in 211. His position from 205 to 210 is uncertain on account of the absence of coins. He certainly reigned up to the year 217. Was not this Bhartṛdāman the same as the Bhartrihari, who was killed by a Vikrama; and who is mentioned by Captain Wilford on the authority of the *varṇśāśvatis*?

### XX. KṢATRAPA VIŚVASENA

Bhartṛdāman must have lost his supremacy and even his life in some great war. He was succeeded in the year 216 by his son Viśvaseṇa as Kṣatrapa. This prince was only a Kṣatrapa. His dated coins up to the year 226 are nearly illegible.

## CHAPTER VII

### DOWNFALL OF THE CASTANAS

As already pointed out<sup>1</sup> the *Purāṇas* state that there were eighteen kings of the Śaka dynasty. The *Viṣṇu Purāṇa* enumerates only sixteen kings. *Mañjuśrī-mūlakalpa* lists thirty Śaka lords, but only eighteen as *bhūpatis* or Mahākṣatrapas. On the authority of these works and the coins, the number eighteen seems to be approximately correct. Bhartrdāman was the last of these eighteen Mahākṣatrapas of note. His reign extended up to the year 215. The Śakas ruled for about 100 years after this period also, but their power was very much reduced. They were at the mercy of another great power. Interruption in the continuity of the coins suggests the possibility of their being at the mercy of some other power. It is not yet fully certain which this power was. It may have been the conquest of Mayūraśarman which caused the humiliation of the Śakas<sup>2</sup>; and the Śakas may have been Kṣatrapas or vassals under this king for some time. Again some time after Mayūraśarman the Guptas under Samudragupta came from the west to subdue the Śakas. The Allahabad inscription of Samudragupta, regarded by some scholars as a posthumous inscription,

<sup>1</sup> Above p. 14. <sup>2</sup> Above p. 33, No. 22.

clearly mentions that the Saka lords bowed at the feet of the great Gupta emperor

Samudragupta or *Vyāghrāparākrama*, Candragupta or *Simhavikrama* and Mahendragupta or *Simhavikrama* are well known names from coins. The Tibetan historians give to the Gupta dynasty the name of *Simha*<sup>1</sup>. The *Simha* dynasty was constantly at war with the Sakas. Samudragupta subdued but did not annihilate them. A Gupta minister and a Saka prince are seen sitting in a house together in *Sārvabhaumanarendrapura*, a city in Surāstra<sup>2</sup>. It was Śakāri Vikrama or Candragupta Vikramāditya who destroyed the Śakas and ended their rule in India<sup>3</sup>. To have a clear apprehension of these incidents it is necessary to gather together all the references to Śakāri Vikramāditya.

#### ŚAKĀRI VIKRAMĀDITYA

1 Three verses of the poet *Amaru* are preserved in the *Saduktikarnāmṛta*<sup>4</sup>. The first verse states that Śakarpu (or the foe of the Śaka) gave ten provinces to a certain man. The third verse states that this king was the master who trained his disciples to make widows of the Saka women. This is an ancient verse as is attested by the fact that it is quoted in the *Śrīgāraprakāśa* of Śri Bhoja rāja (11th century A D).

The verse also indicates that *Amaru* was a contemporary or even a court poet of Śakarpu Candragupta.

2 The words 'śakarpu' and 'śakarāti' are found in the *Rāmacarita* of *Abhinanda*. The poet praises the foe

1 A Tibetan Account of Bengal by Dr B C Sarkar, J B O R S Vol XXVII, pp 225 and 252 f. 2 *Padāpatitakam* p 7 Caturbhāja, Pāṇini ed. 3 Lahore ed., p 307. 4 Chapter XX.

of the Śakas who spread the works of *Kālidāsa*, and who was a great patron of talented poets.<sup>1</sup>

3. *Kṣirasvāmi* (11th century A.D.), who wrote a commentary on the lexicon of *Amara*, quotes verses from an earlier lexicographer, in one of which it is said that 'Vikramāditya *Sāhasāṅka* and *Śakāntaka* (or the foe of the Śaka) are synonyms.'<sup>2</sup> This *Vikramāditya* was *Candragupta II*. He was also called *Sāhasāṅka*. The Cambay plates of *Govinda IV* refer to the various deeds of *Sahasāṅka Candragupta*.

4. The copper plate of *Devapāladeva*, of the year 33, states, that king *Devapāladeva* "once more cleared the way of self sacrifice and charity, which was blockaded by Kali at the death of *Śakadvīṭ* or the foe of the Śakas."<sup>3</sup> This shows that the 'foe of the Śakas' was a renowned giver of charities. He was no other than *Candragupta Vikramāditya*. This is gathered from the Cambay copper plate grant of *Rāṣṭrakūṭa Govind IV* of Śaka 852,<sup>4</sup> and from the *Sanjana* copper plates of Śaka 795.<sup>5</sup> In the first grant the word *tyāga* is used as a qualification of *Sāhasāṅka*, and the second grant makes it clear that this giver of charities belonged to the Gupta dynasty. From the fragments of the drama, *Devi-Candragupta*, we know that this king was no other than *Candragupta Vikramāditya*.

5. *Kalhaṇa* writes in his *Rājatarangiṇī* that *Vikramāditya*, a relative of *Pratāpāditya*, was not *Śakāri-Vikramāditya* and that *Śakāri* was another king.<sup>6</sup>

From the above five references it is clear that

<sup>1</sup> Beginning of *Sarga* 22. <sup>2</sup> *Amarakosa*, II. 82. <sup>3</sup> E.I., Vol. XVII, p. 320 and Vol. XVIII, p. 305. <sup>4</sup> E.I., Vol. VII, p. 38. <sup>5</sup> E.I., Vol. XVIII, p. 348. <sup>6</sup> II. 6

Candragupta Vikramāditya or Candragupta Sāhasāṅka, the patron of a poet *Kālidāsa*, was the well known Śakārī of Indian history. It was he who finally brought the Saka power to an end. The Mathurā pillar inscription of Candragupta shows that during the fifth regnal year of this king, sixty-one years of the Gupta era had elapsed. If one year is allowed for the rule of king Rāmagupta, it can be calculated that Samudragupta ruled up to the year fifty-five. Samudragupta may have subdued the Śakas even thirty years before that time. Mayūrasarman who preceded the Guptas, had subdued the Śakas. It is, therefore, clear that before their final overthrow the Śakas were weakened to a great extent, and the end of the reign of Bhartrdāman marks the weakness of the Śakas, and of the Castana dynasty. By the end of the reign of Candragupta the Śakas were completely annihilated as rulers.

## CHAPTER VIII

### THE LATER ŠAKAS

#### I. KSATRAPA RUDRASIMHA II

With the beginning of the reign of Rudrasimha II, there is an interruption in the direct line of the Caṣṭanas. Rudrasimha's father, *Svāmi* Jivadāman bears no such titles as were borne by the previous rulers. The continuity of the dates on coins, however, suggests a connection with the Caṣṭanas. Rapson writes, "His (Rudrasimha's) title *Svāmī*, lord, and the form of his name with the characteristic, *dāman*, seem, however, to indicate near relationship to the family of Caṣṭana, one of whom, indeed, had borne precisely the same name."<sup>1</sup> Buhler, on the other hand, suggests that he may have belonged to a younger branch of the royal family.<sup>2</sup> Anyhow, it seems certain that he had some connection with the Šakas.

Rudrasimha II became a Kṣatrapa in the year 227 and remained in office up to about the year 239. In his reign and that of his successor the office of Mahākṣatrapa seems to have been held in abeyance. So far, there is no material available to show whether any one occupied this office or not.

<sup>1</sup> Catalogue, p. CXLI. <sup>2</sup> J.R.A.S., 1890, p. 66.

## II KṢATRAPA YĀŚODĀMAN

After Rudrasimha his son Yāśodāman began to reign. His rule extends from the year 239 to 254. The incidents mentioned in the Kānākherā stone inscription of Śaka Sridharavarman are to be placed during this period, if the date of the inscription be regarded as 241. During this period there is again a gap of about sixteen years in the continuous rule of the Kṣatrapas. Coins and inscriptions do not help to fill the gap. This may be the approximate time of the conquest of Samudragupta.

## III MAHAKṢATRAPA SVĀMI RUDRADĀMAN II

With the beginning of this reign, the title *svāmi* is used for all subsequent kings. No material is, so far, available to construct a history of the reign. Svāmi Rudradāman II is known only from the coins of his son Svāmi Rudrasena III.

## IV MAHAKṢATRAPA SVĀMI RUDRASENA III

Rudrasena's coins are divided into two groups. The first group ranges from the year 270 to 273, the second extends from the year 286 to 300. The disappearance of the coinage between the years 273 and 286 again indicates a political disturbance. After making a careful analysis of the Uparkot hoard of Svāmi Rudrasena III, the Rev. H. R. Scott wrote, "Many of these coins, especially those of the last years, are in mint condition fresh and unworn. From these facts we may fairly conclude that the hoard was secreted at the end of the first period of Rudrasena's reign, and most probably it was because of the revolution which then took place, rendering life and property insecure, that the money was hidden."

### V. MAHĀKṢATRAPA SVĀMI SIMHASENA

Simhasena was the son of a sister of Svāmi Rudrasena III. It is evident that Rudrasena III either died young and left no heir, or that his family came to an end in wars with the Guptas. So his sister's son was installed as Mahākṣatrapa. The only date on his coins which is certain is either 304 or 306. There is a peculiar variety of his coins, in which we find *Mahārāja-Kṣatrapa-Svāmi-Rudrasena-svasriyasa* written.<sup>1</sup> The title *Mahārāja-Kṣatrapa* for Mahākṣatrapa is not met with on any of the previous or later coins of this dynasty.

### VI. MAHĀKṢATRAPA SVĀMI [RUDRA]SENA IV

Regarding Rudrasena IV, the son of Svāmi Simhasena, nothing is known except his name. Only a single coin of this king is available.

### VII. MAHĀKṢATRAPA SVĀMI SATYASIMHA

Satyasimha is known only from the coins of his son. Rapson writes that "he may have been a brother of Svāmi Simhasena."<sup>2</sup>

### VIII. MAHĀKṢATRAPA SVĀMI RUDRASIMHA III

With Rudrasimha III, the son of Svāmi Satyasimha, the line of the Śaka Kṣatrapas or Mahākṣatrapas ends. The date of his reign is *circa* 310. As no other dates of his reign are available, it is difficult to determine the duration of his reign.

We find that four Mahākṣatrapas reigned from the year 304 to the year 310. This leads to the possibility that it was a period of constant warfare. This was the period of Gupta conquest. Candragupta Vikramāditya must have killed one of the Mahākṣatrapas, most probably the last one, named Rudrasena, and was, hence, named Śakāri.

<sup>1</sup> Catalogue, p. 190.    <sup>2</sup> Ibid, p. OXLIX.

## CHAPTER IX

### POLITICAL, ECONOMIC, SOCIAL AND RELIGIOUS CUSTOMS OF THE ŚAKAS

#### I ŚAKA POLITY

*The country under the Śaka rule* The effects of the regime of the earlier Saka kings on the Āryan society of India have been vividly described in *Gārgī samhitā*. The whole description is, of course, in the future tense, i.e., in the style of most of the *Purānas*. It is written that "the Sakas will destroy one fourth of the total number of the inhabitants by the sword and one fourth will be carried by them to their own city. At the end of the Saka regime the land of Āryāvarta will be void of men. The work of ploughing the fields will be carried on by the females."<sup>1</sup>

Such was the disastrous condition to which this country, especially its north west, was reduced during the earlier Saka rule. Alberuni also alludes to the barbarism of the Sakas.<sup>2</sup> Nahapāna and the dynasty of Castana were, however, better than the early marauders. Nahapana endowed villages to the brahmanas.<sup>3</sup> Usavadata made arrangements for the livelihood of the Buddhist bhiksus.<sup>4</sup> Rudradaman adopted the Hindu ideal of the

1 Cf. *Gārgī samhitā* *Yugapurana* verses 54-64

3 See appendix

2 Above p. 41

protection of the cow and the brähmaṇa.

*Law of succession.* The coins of the Śakas clearly show that in the royal family the law of inheritance of the kingdom was not for the elder son only, but was for all the sons of a king. When there were four brothers, they often all inherited the throne in succession. When the younger brother of a deceased Mahākṣatrapa did not get the kingdom he waged war against his brother's son, as is seen in the case of Rudrasimha I and Jivadāman. Never throughout these centuries was there a queen on the throne, and no minor ever succeeded.

*The King.* The king, who was called a Mahākṣatrapa, was the commander of the armies also. In great battles he himself took part. Rudradāman won his own victories. The king had Kṣatrapas or governors under him. The heir-apparent was always one of the Kṣatrapas.

*State officials.* Śakas had the same type of state officers as the Hindu kings of those days had. Rudradāman had under him *Mati-sacivas* and *Karma-sacivas*. The officials were often Śakas and Pahlavas. Ayama, the minister of Nahapāna, was a Śaka. Suviśākha, a minister of Rudradāman, was a Pahlava. Śaka Śrīdhavaravarman of the Kānākherā stone inscription was a *Mahādaṇḍa-nāyaka*.

*Svāmins.* A large number of Śaka rulers are called *Svāmi* in their epigraphical records, e. g., *Svāmi Caṣṭana*, *Svāmi Rudradāman* and so on. Long before them and in the region of Mathura, Mahākṣatrapa Śoḍaśa was also called a *Svāmi*. The *Nāṭyaśāstra* of *Bharata* lays down that a *Yuvarāja* or an heir-apparent should be addressed as *Svāmi* or *bhadramukha* in the dramas.<sup>1</sup> From this

<sup>1</sup> स्वामीति युवराजस्तु कुमारो भर्तृदारकः ।  
सौम्य भद्रमुखेत्येवं .....॥

use of the term *svami* in the Šaka inscriptions as well as in *Bharata's Natyaśāstra*, Prof Levi argues that the *Nātyaśāstra* has borrowed this usage from the contemporary records of the Šikas.<sup>1</sup> Professor Keith does not agree with Levi.<sup>2</sup> There is no use going into the details of this controversy here, but one thing seems probable *svāmi* in the Šaka records may mean an heir-apparent. The Šakas adopted this title from Hindu society. Hindu kings of that period used the title *Vāsishthi putra Pulumāvi* uses *sami* for himself.<sup>3</sup>

**Soldiers** Šaka soldiers served under their own kings and also under Hindu kings. Just preceding Gautamiputra there was a king Sakasena in the Sātavāhana line. Among other views it is possible that he may have been given that name on account of employing a large number of Šaka soldiers in his army. Amongst the coins of the Sātavāhanas, those bearing the coin-legends, *Šaka-sena* have been found. The Šaka soldiers had penetrated as far south as *Śriparvata*. There are two sculptures at Nāgārjunikonda showing a warrior in Šaka dress.<sup>4</sup>

## II ECONOMIC CUSTOMS

**Treasury and currency** Nahapāni's treasury is mentioned in the commentary of the *Āvaśyaka sutra*. Nahapāni gave gold in charity. In his Girnāra rock inscription Rudradaman records that his treasury was full of gold, silver and precious stones, such as *vayra*, *vaidūrya* and *ratna*. Silver coins of the Šakas have been found in different parts of western India. S K Chakraborty is

*Nātyaśāstra* Gaekwad Series ed p 380 sloka 75. The word *śhadramukha* and *svami* in the Šaka inscriptions may have been adopted from this usage.

<sup>1</sup> The Sanskrit Drama by A B Keith p 66    <sup>2</sup> Select Inscriptions p 195

of the opinion that the silver coin with copper tokens was the standard coin in the territories ruled by the Western Kṣatrapas.<sup>1</sup> Lead coinage was also prevalent. But, so far, no gold coin has come to light.

### III. RELIGIOUS CUSTOMS

*State religion.* In the hoary past the Śakas professed the Vedic religion. Their society was divided into four classes. *Sagara* reduced them to the state of low caste people. It is not known what religion the *Sindhu-Śakas* adopted. We only know that from the time of Nahapāna onwards the Śakas were under Buddhist and Hindu influence. Nahapāna undertook the pilgrimage to Hindu holy places of *Prabhāsa* etc. in western India. Nahapāna's daughter and son-in-law both performed pious deeds in accordance with Buddhist and Hindu customs. The introduction of Śaiva names, e. g., Rudradāman, Rudrasimha, and Rudrasena indicate Śaiva influence on the Śaka royal family. H. C. Roy Choudhry writes in 'The Early History of the Vaiṣṇava Sect', that 'the Śaka and Kushan kings who reigned from the 1st century B. C. to the third century A.D. were usually Śaivites or Buddhists, and were, with a few exceptions, not well disposed towards the religion of Vāsudeva.'<sup>2</sup>

### IV. SOCIAL CUSTOMS

*Marriage.* The Śakas married Indian ladies also. Nahapāna probably had an Indian wife and his daughter Dakṣamitrā was thus given an Indian name. Rudradāman gave his daughter to a Sātavāhana king. Similarly Rudradharā-Bhaṭṭārika, the daughter of a *Mahārāja* of Ujjain, was married to an Indian prince *Vīra Purusadatta*,

<sup>1</sup> 'Currency Problems of Ancient India', J. of the Department of Letters, Vol. XXX, 1938, p. 86. <sup>2</sup> p. 100.

the second king of the Iksvāku dynasty of the Andhra country<sup>1</sup> Prabhudāmā, a sister of Rudrasena I, was the chief queen of probably an Indian prince. The *Bhavisya Purāna* refers to the intermarriage of the inhabitants of the Śakadvīpa and the Yadava Indians<sup>2</sup>.

*Sati custom among the Scythians* Dr. A. S. Altekar has given the following information on this point —

"The Scythian influence further helped the spread of the custom (sati). A considerable portion of northern India was under the rule of Scythians from *circa* 150 B.C. to *circa* 250 A.D. and among them the custom of burning the wife along with the remains of a departed chief was quite common."<sup>3</sup>

*Physiognomy* It is clear from the coins that the Sakas wore long hair, which hung on the back down to the upper part of the neck. The head was covered with a cap. There is an ornament round the neck. The nose was long, and the Saka princes had a moustache but did not grow beards.

The Sakas had red faces. In the *Natyāśastra* it is laid down that the Sakas, Yavanas, Pahlavas and Bahlikas are to be represented with reddish yellow faces. The fact that the Saka women had red cheeks has been already pointed out.<sup>4</sup>

*Friendship* There existed a high type of friendship in certain Saka circles. One solitary example has come down to us in an inscription, where the memory of a Saka friend who sacrificed his own life for the sake of a friend, is kept alive.

<sup>1</sup> E. I. Vol. XX p. 195. <sup>2</sup> Puranic Records on Hindu Rites and Customs p. 171. <sup>3</sup> The Position of Women in Hindu Civilization p. 147. <sup>4</sup> Above p. 18 No. 13.

*Food and drink.* The general food of the Śakas was wheat-flour,<sup>1</sup> meat<sup>2</sup> and onion.<sup>3</sup> *Mādhvika*,<sup>4</sup> an intoxicating drink, was used by them.

*Language.* The Śakas adopted Prākrit as their court language. This Prākrit was written in Brāhmī characters, an Indian alphabet. Greek letters were used on coins for some time, but later on fell into disuse. The Śakas came to Kathiawar from Sindh. They brought the Kharoṣṭhī script with them, which also fell into disuse later on. Sanskrit was also learnt by them. Rudradāman I boasts of his familiarity with so many *śāstras*. Authors like Śakavṛddhi and others were writing. On the authority of *Mañjuśrī-mūla-kalpa* it can be stated that some Śaka learned men were connected with ancient Indian states.<sup>5</sup> They all show their love for Sanskrit.

Further light on the Śaka language has been thrown by Dr. Sten Konow. He writes:—

“The modern language of Wakhān is a Śaka dialect. In Shang-mi, the northern part of Chitrāl, the Chinese pilgrim Hüantsang was told that the king was of the Sākya race, and this Sākya is evidently a misunderstanding of Śaka. And in Laghman, which probably belonged to the Kuei-Shuang principality, traces of the Sakas seem to be indicated in a passage of Hemacandra's *Abhidhāna-cintāmaṇī*: *Lampākās tu murāṇḍāh syūh.*”

Luders supplies the following information on the Śaka language:—

“The spelling *śī* for *si* in *śidhanā* can be paralleled

<sup>1</sup> Above p. 15, No. 6. <sup>2</sup> Above p. 18, No. 18. See also *Bharatavarṣa kā Itihāsa* by Bhagavad Datta, 1940, p. 172.

<sup>3</sup> मधुः समधुश्चैव सिद्धः नमस्तदा ।

रथयः शूदवर्णस्तु शकजातास्थापये ॥१६१॥

<sup>4</sup> Notes on Indo-Scythian Chronology, p. 14.

by the transition of *s* into *ś* before palatal vowels in the Śaka language; cf. *śśāra*, *śśāna*, *śśiya*. The insertion of also which here appears in *svarvachchhara* is frequent in Śaka in Indian loan-words such as *avatśirṣṭa* = *avatishtā*, *Armaḥāya* = *Amitāyu*, etc.<sup>1</sup>

*Pronunciation.* The *Nāṭyāśāstra* of *Bharata* attributes the *Śakāra* dialect to the Śakas.<sup>2</sup> Some commentators<sup>3</sup> of the work of *Bharata* are of opinion that those who use *śa* instead of *sa* in their speech are called *Śakāras*. It is clear from this that the Śaka dialect which was in use in Kathiawar, abounded in the use of *śa* instead of *sa*. *Vindhyaketu* (*Malayaketu*) uses such a dialect in the drama *Pratijñā-Cāṇakya* of the poet *Bhīma*.

Great *pandits* appear rarely to have been encouraged in the Śaka royal courts. The names of such *pandit* are not found in the inscriptions. The Prākrit of the inscriptions is often very faulty and this shows that the help of the Indian *pandits* was not utilized.

<sup>1</sup> *Ekārya-Puspāñjali* Volume, p. 269.

<sup>2</sup> XVII. 50 and 55.

<sup>3</sup> *Abhinavagupta's commentary on XVII. 50 and 55.* 4 *Nāṭyāśāstra*, Gaekwā Series ed., Vol. II, p. 161.

## APPENDICES

### A: ŚUDRAKA VIKRAMA, A HISTORICAL KING

Śudraka Vikrama<sup>1</sup> was a great historical king of western India. He was a *brāhmaṇa* by birth, a man of extraordinary valour, and trained in the *śāstras*. He wrote the dramas *Mṛcchakaṭika* and *Padmaprabhṛtakam*. Some western scholars have regarded him as a mythical personage. They were under a wrong impression. A Śudraka era was current for a long time in India. This era is mentioned in *Skanda Purāṇa*<sup>2</sup> and *Sumati-tantra*, a work of *circa* 576 A.D., according to K.P. Jayaswal.<sup>3</sup> The following verses from the *Jyotiṣa Darpana* of *Yallayādya* give some idea of the Śudraka era :—

वाणादिधगुणद्वयोना २३४५ शूद्रकाब्दा कलेगताः ॥७१॥  
गुणादिधर्योमरामोना ३०४३ विक्रमाब्दाः कलेगताः ।

Śudraka was well known to the writers of ancient *vansāvalis*. The following remarks of Captain Wilford will help to understand the position of Śudraka in some of these lists. He writes, "Śudraka is also styled Vicramāditya; and here is the most material difference, between the various copies of the *Vansāvali*: for in those current in the west, instead of Śudraca, we read Vicramāditya whose predecessor was Bhartri-Hari, or Sacwant and Samudrapāla his successor..... From the first year of Śudraca to the first year of Vicramāditya....., there are 343 years and only fifteen kings to fill up that place."<sup>4</sup>

These remarks in the first few lines are mutilated. Śudraka Vikrama has been confounded with Chandragupta I. But the lines following do contain a portion of truth.

1 An informative article on Śudraka has been written by Pt. Bhagavad Datta in *Sri-Srādhyāya*, 1942, p. 65-78. 2 XL. 249-254. 3 J.B.O.R.S., Vol. XXII, p. 191 f. 4 Catalogue Panjab University Library Sanskrit MSS., Vol. II, No. 3465. 5 *Asiatic Researches*, Vol. IX, p. 202.

This Śudraka was the first destroyer of the Śakas in western India. After his victory over the Śakas, he started his era which is also called a Vikrama era.<sup>1</sup> This era is probably the well known *Kṛṣṇa* era.

### B. ŚAKAHŪSU AND ŚAKAHVARTHAM IN THE MAHĀBHĀSYA OF PATAÑJALI

The words Śakahūsu and Śakahvartham are found in the work of *Patañjali*.<sup>2</sup> These have not been discussed so far. *Bhoja*, in his *Sarasvatī-kaṇṭhabharaya*, writes that 'one who invites the Śakas is called a Śakahūs.'<sup>3</sup> This shows that the Śakas were invited in India before the time of *Patañjali*. This does not appear to be their invitation by the Jain teacher *Kālaka*. It seems to relate to the invitation of the Śakas from the Śakadvipa to western India by *Sāmba*, a son of *Śrī Kṛṣṇa*, the Yādava.<sup>4</sup>

This is another proof of the fact that the Śakas were in India from a very early period.

### C. THE ANCIENT VĀNSĀVALIS

Captain Wilford has preserved ancient *vansāvalis* or genealogical lists in his essay on *Viceramāditya* and *Sālivāhana*.<sup>5</sup> Abul Fazl has also given a similar *vansāvali* while describing the princes of *Mālwah*.<sup>6</sup> These are reproduced below:—

#### WILFORD

1. Sālivāhana,	84
2. Naravāhana,	
3. Vansā-vāli, or Putrarājās that is to say the royal offspring,	100

#### AIN-I-AKBARI

1. Sālivāhana,	1
2. Nirvāhana,	100
3. Putrājā, (Putra Rājas or Vansāvalis without issue)	100

1 चरसरं स्वं शाकान् जित्वा प्रावर्तयत वैषम्यं ॥१॥

*Kṛṣṇa-caritam* of *Mahārāja Samudragupta*, *Gopāl Kathiāwad* ed., p. 5. Recently a biased criticism has been levelled against the authenticity of this work. The work is, however, genuine and will be discussed at some other place. 2 VI. 1. 91 and VI. 1. 105. 3 I. 4. 100. 4 *Sāmbapurāṇa*. 5 A. R., Vol. IX, p. 161. This list is from an appendix to a manuscript of the *Agni Purāṇa*. 6 Vol. II, p. 210.

4. Āditya,	55	4. Aditya Panwār	86
5. Brahmā-raja,	87	5. Brahmahraj	30
6. Ati-Brahmā,	31	6. Atibrahma	90
7. Sadāéva,		7. Sadhroshana	80
8. Harsha Megha, or Rāsabha	80	8. Hemarth	100
		9. Gandharb	35
	437		622

Vicramāditya

Bikramajit

No. 1 in both the lists is a Sātavāhana king. He is followed by Naravāhana or Nahapāna. Next are placed the Putra-rājas or Putrājās of the Ain-i-Akbari, who are no other than the Kṣatrapas or the Caṣṭanas or the Śakas. *Putra-rāja* or *rāja-putra* is the same as *bhadramukha* or *Svāmī*.<sup>1</sup> Āditya is Śūdraka Vikramāditya, also called Viśvapati.<sup>2</sup> All other names except Gandharba mentioned in the list of Ain-i-Akbari defy identification. Gandharba or Gardabhilla seems to have been given a much later place in order to bring him near Vikramāditya. The years assigned to various kings or dynasties, however, require careful scrutiny. In the list published in the *Satyārtha-Prakāśa* of Svāmī Dayānanda Sarasvati, the Guptas follow Vikramāditya, e.g., Samudrapāla (or Samudragupta), Candrapāla (or Candragupta), Sahayapāla, Devapāla (Devagupta or Skandagupta), Narasimhapāla (or Narasimhagupta), Sāmapāla, Raghupāla, Govindapāla.<sup>3</sup> That the Guptas followed Vikramāditya is attested by the various copies of the *vansāvalī*, used by Captain Wilford. He writes: "We read Vicramāditya whose predecessor was Bhartrihari or Sacwant and Samudrapāla (Samudragupta) his successor."<sup>4</sup>

These ancient *Vansāvalīs*, so far neglected, certainly contain a good deal of truth. If, they are scientifically edited, with the help of more material, better results might follow.

#### D. THE WORD RAUMAKA OR ROMAKA

In connection with the word *romaka* or *raumaka*, discussed already,<sup>5</sup> it may be pointed out that the mountain range near about

<sup>1</sup> Above p. 93. <sup>2</sup> A.R., Vol. IX, p. 182. <sup>3</sup> Chapter XI. <sup>4</sup> Above p. 93. <sup>5</sup> A.R., Vol. IX, p. 202.

Pind Dadan Khan in the Punjab is called the Raumaka range, according to General Cunningham's map showing the Punjab at the time of the campaign of Alexander.<sup>1</sup> This range has salt mines. A place on this range is named Sakesar. It may be the headquarters of some ancient Šaka colony. A Šaka inscription, the Maira-well inscription, was found in this salt range near Jhelum.<sup>2</sup> Professor Franklin Edgerton constructs a reading in his edition of the *Sabhā-parva* of the *Mahābhārata* :—

अन्तार्दी चैव रोमां च यवनानां पुरं तथा ।<sup>3</sup>

In his introduction he observes on this reading: "I have been so fortunate as to discover one datum of prime importance for its bearing on the date of this "original" text of the *Mbh*. In 2.28.49 occurs, in my opinion as a certain part of the original, the name of the city of Rome. It justifies the inference that our text cannot have been composed at any time before this city name came to the ears of the Indians,....."<sup>4</sup>

Even if the construed text is correct it is open to question whether, *Romā* means the city of Rome in Italy or the *Romaka* or *Raumaka* town somewhere on the Raumaka range.

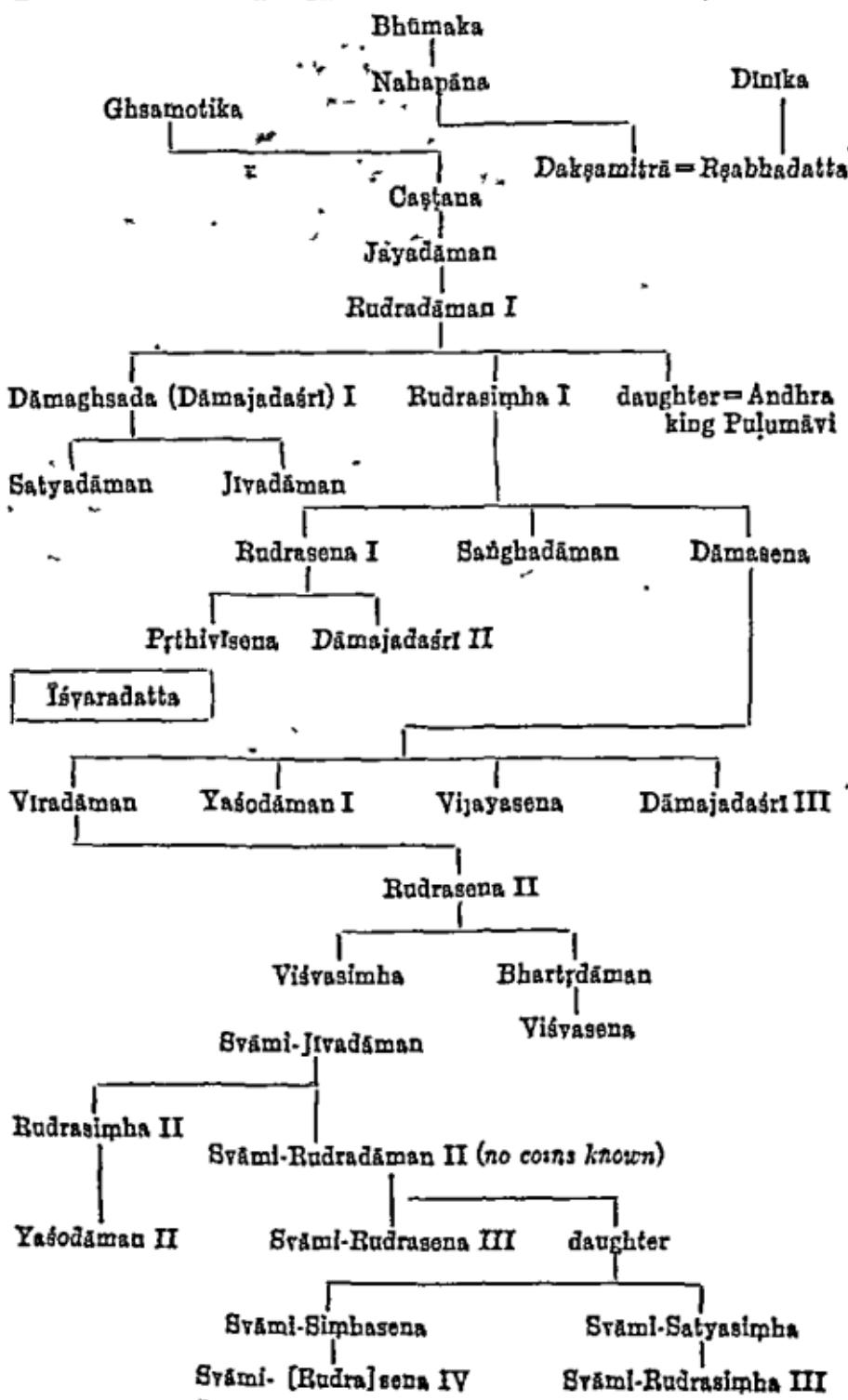
<sup>1</sup> A.S.I., 1862-65, Vol. II.

Peacock ed., 1844. 4 p. XXVIII.

<sup>2</sup> C.I.I., Vol. II.

<sup>3</sup> *Sabhā-parva*, 28. 44.

E. GENEALOGICAL TABLE OF THE WESTERN KṢATRAPAS



## F. INSCRIPTIONS OF THE SAKAS

Nasik-Cave-Inscriptions of Nahapāna's Son-in-Law.

## I

- सिद्धं बसे ४० २ वेसाखमासे राजो द्वादशतस्य क्षत्रप्यस्य नद्यपानस्य जामातरा दीनीकपुत्रेन उपवदातेन संघस चातुर्दिसस इमं लेणं नियातिं दत चानेन भक्षय निवि काहापण सद्व्याप्ति-
- नि त्रिनि ३००० संघस चातुर्दिसस ये इमस्मि लेणे बसंतानं भविसति चिन्हरिक कुशणगूले च एते च काहापणा प्रयुता गोवधन नाथवासु श्रेणिमु कोलीक-निशाये २००० वृधि पदिकशत अपर कोलिक निका-
- ये १००० वधि पायूनपदिक शत एते च काहापणा अपदिदाताना वधिभोजा एतो चिन्हरिक सद्व्याप्ति ने २००० ये पदिके सते एतो मम लेणे बसवुथान भ्रिखुनं बीसाय एकीक्ष चिन्हरिक बारसक या सद्व्याप्ति पायून-पदिके शते अतो कुशन-
- मूल कापु[पू]राहारे च गमे चिखलपद्मे दतानि नालिगोरान मुलसद्व्याप्ति अठ ४००० एते च सर्व सावित निगमसमाय नियध च कलकवारे चरित्रतोति भूयो नेन दतं बसे ४० १ कातिकशुधे पनरस्य पुनाक बसे ४० ५
- पनरस्य नियुतं भगवतां देवानं ब्राह्मणानं च कुर्याप्यसद्व्याप्ति ततरि ५००० पञ्चत्रिः [०] शक सुर्वं कृता दिन सुर्वासद्व्याप्ति मूलं
- कलकवारे चरित्रतोति

E I, Vol VIII, p 82, No 12.

## II

- सिद्धं राजा: द्वादशतस्य क्षत्रप्यस्य नद्यपानस्य जामात्रा दीनीकपुत्रेन उपवदातेन निगोशतसद्व्याप्तिन नद्या वाणीसायां सुर्वासानतीर्थकरेण देवताभ्यः ब्राह्मणेभ्यव्य थोडशप्रामदेन अनुवर्य ब्राह्मण शतसाद्व्याप्ति भोजापवित्रा
- प्रभासे पुष्टतीर्थे ब्राह्मणेभ्यः अष्टभार्याप्रदेन भरकच्छ्वे दशपुरे गोवर्धने शोपरिगे च चतुर्शालाबसधप्रतिश्रयप्रदेन आरामतडाग-उदपानकरेण इवा-पारादा-दमण-तापी-करवेनाणा-दाहनुका-नाना पुष्टतरकरेण एतासां च नदीनां उमतो तौरं सभा-
- प्रपाकरेण पीडीतकावडे गोवर्धने सुवर्णमुखे शोपरिगे च रामतीर्थे धरकपर्यभ्यः श्रामे नानंगोले द्वानीशतनालीगेमूलसद्व्याप्तिन गोवर्धने विरद्धिमु पर्वतेषु धर्मतिमना इदं लेणं कारितं इमा च पोदियो भटारका अंगातिया च

गतोस्मि वर्षाखं मालये [हि] एवं उतमभाद्रं मोचयितुं  
 ४. ते च मालया प्रनादेनेव अप्याता उतमभद्रकानं क्षत्रियानं सर्वे परिषद्वा कृता  
 ततोस्मि गतो पोक्षरानि तत्र च मया अभिसेको कृतो त्रीणि च गोपदृशानि दतानि  
 प्रामो च दत चानेन क्षेत्रं ब्राह्मणस वाराहिपुत्रस अश्विभूतिस इये कीणिता  
 मुलेन काहापणसद्वेहि चतुहि ४००० य सपितुसतक नगरसीमाय उत्तरापराय दीसाय  
 एतो मम लेणे वस—

५. तानं चातुर्दीसस भिष्मसप्तस मुखाहारो भविसति

E. I., Vol. VIII, p. 78, No. 15.

### III

१. सीधं राजो क्षहरातस क्षत्रपस नहपानस दीहि—  
 २. श दीनीकपुत्रस उपवदातस कुहुंयिनिय दखमित्राय देयधर्मं ओवरको

E. I., Vol. VIII, p. 81, No. 11.

### IV

१. सिधं राजो क्षहरातस क्षत्रपस नहपान—  
 २. श दीहितु दीनीकपुत्रस उपवदातस—  
 ३. कुहुंयिनिय दखमित्राय देयधर्मं ओवरको

E. I., Vol. VIII, p. 85, No. 13.

### V

१. .... .... .... .... .... टस क्षत्रपस नहपानस जामा—  
 २. .... .... .... .... .... शकस उपवदातस नेत्रकेसु  
 ३. .... .... .... .... .... चेचिंबे दाहनूकानगर केकापुरे  
 ४. .... .... .... .... .... ए अनुगामिम्ह उजेनिय सात्याय  
 ५. .... .... .... .... .... तो ब्राह्मणा भुजते सत्याह—  
 ६. .... .... .... .... .... वता ब्राह्मणानं गवां सतस—  
 ७. .... .... .... .... .... भगवता देवान ब्राह्मणानं च दता  
 ८. .... .... .... .... .... चेत्रसुष्ये पनरस क्षहरा—  
 ९. .... .... .... .... .... गवां ? त-सहस्रेन उप—  
 १०. .... .... .... .... .... नदीये वणासया द—  
 ११. .... .... .... .... .... शुवण तिथ चे अयते तस  
 १२. .... .... .... .... .... .... .... .... ....

E. I., Vol. VIII, pp. 85-86, No. 14 (a).

## F. INSCRIPTIONS OF THE SAKAS

Nasik-Cave-Inscriptions of Nahapāna's Son-in-Law.

## I

१. सिद्धं वसे ४० २ वेसाखमासे राजो क्षद्वरातस क्षत्रप्त्यं पत्त नहपानस जामातरा दीनीकपुत्रेन उपवदातेन संधस चातुदिसस इमं लेणं नियातिं दत चानेन अक्षय निवि काहापण सद्वस्ता-

२. नि त्रिनि ३००० संधस चातुदिसस ये इमस्मि लेणे वसंतानं भविसति चिवरिक कुशग्नूले च एते च काहापणा प्रयुता गोवधन वायवासु ध्रेणिमु कोलीक-निकाये २००० दृधि पडिकशत अपर कोलिक निका-

३. ये १००० वधि पायूनपडिक शत एते च काहापणा अपडिदातवा वधिभोजा एतो चिवरिक सद्वस्तानि ने २००० ये पडिके सते एतो मम लेणे वसव्युथान भ्रिखुनं वीसाय एकीकस चिवरिक वारसक या सद्वस्त प्रयुतं पायून-पडिके शते अतो कुशन-

४. मूल कापु[पू]राहारे च गामे चिललपद्रे दतानि नालिगेरान मुलवद्वस्तानि अठ ८००० एत च सर्वं स्नानित निगमसभाय निबध च फलकवारे चरित्रोति भूयो नेन दत वसे ४० १ कातिकशुधे पनरस्त पुनाक वसे ४० ५

५. पनरस्त नियुतं भगवतां देवानं ब्राह्मणानं च कृष्णपंशद्वस्ताणि सतरि ५००० पंचनि [०] शक सुवर्णं कृता दिन सुवर्णसद्वस्ताणं मूलं

६. फलकवारे चरित्रोति

E. I., Vol. VIII, p. 82, No. 12.

## II

१. सिद्धं राजा: क्षद्वरातस्य क्षत्रप्त्यं पत्त नहपानस्य जामात्रा दीनीकपुत्रेन उपवदातेन त्रिगोशतसद्वस्तेन नदा वार्णसायां सुवर्णदानतीर्थकरेण देवताभ्यः नाहाणोभ्यध्य नाडेशप्रामदेन नकुष्यध्य नाहाण शतसाद्वस्ताभोजापार्थिना

२. प्रभासे पुण्यतीर्थे ब्राह्मणोभ्यः अष्टभार्याप्रदेन भरकच्छ्वे दशपुरे गोवर्धने शोर्परिगो च चतुशालावसधप्रतिश्रयप्रदेन जारामतद्वाग-उदपानकरेण इष्वा-पारादा-दमण-तापी-करवेना(ण)-दाहनुका-नावा पुण्यतरकरेण एतातां च नदीनो उभयो तीरं समा-

३. प्रपाकरेण पीडीतकावडे गोवर्धने सुवर्णमुखे शोर्परिगो च रामतीर्थे चरकपर्यभ्यः ग्रामे नानंगोले द्वात्रीशतनालीगेरमूलसद्वस्तेन गोवर्धने त्रिरश्मिषु पर्वतेषु धर्मतिमना इदं लेणं कारितं इमा च पोदियो भटारका अंशातिया च

गतोस्मि वर्षाखं मालये [हि] रुधं उतमभाद्रं मोचयितुं

४. ते च मालया प्रनादेनेव अपयाता उतमभद्रकानं शवियानं सर्वे परिप्रहा कृता ततोस्मि गतो पोक्षरानि तत्र च मया अभिसेको कृतो त्रीणि च गोसहस्रानि दत्तानि प्रामो च दत चानेन क्षेत्रं ब्राह्मणस चाराहिपुत्रस अश्विभूतिस हये कीणिता मुलेन कादापणसहस्रेहि चतुहि ४००० य सपितुसतक नगरसीमाय उत्तरापराय दीसाय एतो मम लेणे वस—

५. तानं चातुर्दीसस भिष्मसघस मुखाहारो भविसति

E. I., Vol. VIII, p. 78, No. 15.

### III

१. सीधं राजो क्षहरातस क्षत्रपस नहपानस दीहि—

२. तु दीनीकपुत्रस उपवदातस कुरुंविनिय दस्मिन्नाय देयधर्मं ओवरको

E. I., Vol. VIII, p. 81, No. 11.

### IV

१. सिधं राजो क्षहरातस क्षत्रपस नहपान—

२. स दीहितु दीनीकपुत्रस उपवदातस—

३. कुरुंविनिय दस्मिन्नाय देयधर्मं ओवरको

E. I., Vol. VIII, p. 85, No. 13.

### V

१. .... .... .... .... .... दस क्षत्रपस नहपानस जामा—

२. .... .... .... .... .... शकस उपवदातस नेलकेसु

३. .... .... .... .... .... चेचिंओ दाहनूकानगर केकापुरे

४. .... .... .... .... .... ए अनुगामिम्हि उजेनिय सास्त्राय

५. .... .... .... .... .... तो ब्राह्मणा भुजते सतसाह—

६. .... .... .... .... .... वता ब्राह्मणानं गवां सतस—

७. .... .... .... .... .... भगवता देवान ब्राह्मणानं च दता

८. .... .... .... .... .... चेत्रसुधे पनरस क्षहरा—

९. .... .... .... .... .... गवां ? त-सहस्रेन उप—

१०. .... .... .... .... .... नदीये यणासया द-

११. .... .... .... .... .... सुवण्ण तिष चे अयते तस

१२. .... .... .... .... .... .... .... ....

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## VI

## Karla-Cave-Inscriptions of Nahapāna's Son-in-Law

१. घेनुकाकटा उसमदत् पुतस मितदे-
२. घणकस धमो दानं

E. I., Vol. VII, p. 56, No. 11.

## VII

१. सिधं रगो खद्वरातस खतपस नदपानस ना[भ]तरा [दी]न[नी]क-पूतेन उसमदातेन ति-
२. गोसतसद्दस [दे]ण नदिया घणासाया स[सु]नणतथकरेन (देवतानं) ब्रह्मणन च सोल (स) गा-
३. म [द[ए]न] पभासे पूतिये ब्रह्मणाय अठभायाष[प्र] अ.....[अ]नुवार्त्त पितु सतसद्दसं भो-
४. जपयित घलूरकेसु लेणबासिनं पबजितानं चातुर्दिसरं सधस
५. यापण्य गामो [क]रजिको दती स.....न.....बासितानं

E. I., Vol. VII, p. 57, No. 15.

## VIII

## Junār-Cave-Inscription of Nahapāna's Minister, Ayama

१. [राजो] महखतपस सामि नदपानस
२. [आ] मतस बहु-सगोतस भयमस
३. [दे] [यथम] च [पो]दि मटपो च पुबथय चसे ४० ६ कतो

## IX

## Andhau Stone Inscriptions of Castana and Budradāman

१. [राजो] [चाष]नस द्वसामोतिकपुत्रस राजो रुद्रदामस जयदाम पुत्रस
२. न[पै] द[दि]- प[॒]न[शे] [५०] २ रणुण चहुलस द [दि]तिय व ३ मदनेन सीहिल पुत्रेन [भ]गिनिये जेष्ठबीरये
३. [सी] हि [ल-धि]त ओपशाति सा गोग्राय लष्टि उपापित

E. I., Vol., XVI, p. 23.

## X

१. राजो च[॒]ष्टनस द्वसामोतिक-
२. पु[प्र]स राजो र[द्वि]द्रदामस

१. जयदाम पुत्रस वर्ये द्वि-प[०] -

२. [चा]शे ५० २ फगुण बहुलस

३. द्वितियं व ३ शृङ्गभद्रेवस

४. सीहिल-पुत्रस ओपशति-स-गोत्रस

५. भ्रात्र[१] मदनेन [सीहिल] पुत्रेन

६. लष्टि उथापित

E. I., Vol. XVI, p. 24.

## XI

१. राजो चाष्टनस अस[१]मोतिक-पुत्रस राजो रुद्रदामस जयदाम-पुत्रस  
वर्ये द्वि-पंचाशे ५० २

२. फगुण बहुलस द्वितियं वा ३ यशदताये सीहमित धिता शेनिक(शिनिक)-सगोत्राण  
शामणेरिये

३. मदनेन सीहिल-पुत्रेन कुटुम्बिनिये [लष्टि] उथापिता

E. I., Vol. XVI, p. 24.

## XII

१. राजो चाष्टनस असामोतिक-सु[त्रस] र[१]ज[चो] [राजो] रु[द्रदामस] जयदाम  
२. पुत्र[स] वर्ये ५० २ फगु[न] बहुलस द्वितियं व २

३. शृङ्गभद्रेवस त्रैष्टदत्त-पुत्रस ओपशति-गोत्रस

४. मित्र[१] त्रैष्टदत्तेन शामण [~]तेन लष्टि उथापित

E. I., Vol. XVI, p. 25.

## XIII

Junagadh Rock Inscription of Rudradāman I.

१. सिद्धं [१\*] इदं तदाकं सुदर्शनं गिरिनगराद[पि] .....[मृ][त्ति]कोपल-विस्ताराया-  
मोच्छ्रय-नि सन्धि-न्यद्द-दद्द-सर्वपालीकृतवात्पर्वत-पा-

२. द-प्रतिस्पदि-सुखि[ष्ट]-[वन्ध] .....[व]जातेनाक्षनिमैण सेतुवन्धेनोपपत्तं सुप्रति-  
विद्वित-प्रनाली-परीवाह-

३. मीढविधानं च ग्रिस्क[न्ध] ..... नादिभिरनुप्र[है] महत्युपचये वर्तते [१\*] तदिदं  
राजो महाक्षनपत्तं सुश्वरी-

४. स-नान्नः स्वामि-चाष्टनस्य यौजन्य[स्य] [राजः क्षत्रपस्य सुश्वरीतनान्नः स्वामि जयदाम्नः]:  
पुत्रस राजो महाक्षनपत्तं गुरुभिरभ्यस्त-नान्नो रुद्रदाम्नो वर्ये द्विसप्तिल[मे] ५० ३

५. मार्गशीर्ष-बहुल-प्र[ति] [पदि] ..... सुष्टुष्टुना पर्जन्येन एकार्णवभूतायामिव

पूर्धिन्यां कृतायां गिरेरुज्यतः सुबर्णसिकता-

६. पलशिनी प्रसृतीनां नदीनां अतिमात्रोदौतैवंगै. रेतुम्..... [यमा] राजानुरूप-प्रती-  
कारमपि गिरि-शिखिर-तरु-तटाद्वालोपत[ल्प]-द्वार-शरणोच्छ्रुय-विघ्नसिना युगनिधनसद-

७. श-परम धोर-बोगेन नायुना प्रमथिः[त] सलिल विक्षिप-जर्जरीकृताव[दी] [र्ण].....  
[क्षिप] साश्म-कृत्त गुल्म-लताप्रतानं आ नदी[त]लदित्युद्वाटितमासीत् [१\*] चत्वारि  
इस्तशतानि नीशदुत्तराण्यायतेन एताबन्त्येन [निस्तीर्णेन] न

८. पंचसप्तति-इस्तानवगादेन भेदेन निस्तृत-सर्वं तोयं मरु-धन्द-कल्पमतिमृदं दु[र्द].....  
[१\*] ..... [स्य] यै मौर्यस्य राज्ञः चन्द्र[युसस्य] राष्ट्रियेण [नैश्येन] पुष्पयुक्तेन  
कारितं भशोकस्य मौर्यस्य [कु]ते यवनराजेन तुप[स्तेनाधिष्ठाय]

९. प्रण[१]लीभिरल[१]कृत[१][१\*] [त]कारित[या] च राजानुरूप-कृत-विधानया तर्सि  
[मै]दे दृष्ट्या प्रनाल्या नि[स्तृ]त से[कु]..... शा आ गर्भात्प्रमूल्यनि[द]त-  
तमुदि[व-रा]जलक्ष्मी-धारणा-गुणतस्सर्व-बैर्णेभिगम्य रक्षणार्थं पतित्वे कृतेन [ना]  
आणोच्छासात्पुरुषवधनिवृति-कृत-

१०. सल्यप्रतिशेन अन्य[त्र] संप्रामेष्वभिमुखागत-सदाश-शत्रु-प्रदण-नितरणत्वानिगुण-रि[पु]  
..... त-काष्ठेन स्वयमभिगतजन-पदप्रणिपति[ता][यु]परारणदेन दस्यु-व्याल-  
मृग-रोगादिभिरनुपसृष्टपूर्व-नगर-निगम-

११. जनयदानां स्वनीर्व्याजितानामनुरक्ष-सर्वं-प्रकृतीनां पूर्वपराकरावन्त्यनूपनी-  
वृदानर्त्त-सुरापूर्व-श्व[भ मरु-कच्छु-सिन्धु-सौधी]र-कुकुरापरांत-निपादा-  
दीनां समग्राणा तत्प्रभावाद्य[यावत्प्राप्तधर्मार्थ]काम-विधयाणां विषयाणां पतिना  
सर्वक्षत्रविष्टत-

१२. वीर-शब्द-जा[तो]त्सेकाविधेयानां यौथेयानां प्रस्त्रोत्सादकेन दक्षिणापथ-पतेस्सात्कर्णे-  
द्विरपि-नीर्व्याजमबजीस्यावजौत्य सर्वधा[वि] दूर[त]या अनुत्सादनात्प्राप्त-यशसा [शाद]  
..... [प्राप्त] विजयेन भ्रष्टराज-प्रतिष्ठापकेन यथार्थ-इस्तो-

१३. च्छ्रुयाजित-धर्मानुरागेन शब्दार्थ-गान्धवं न्यायादाना विद्यानां महतीनां पारण-धारण  
विज्ञान-प्रयोगाचाप-निमुल-कीर्तिना तुरुग-गज-रथचर्यासि-चर्म-नियुदाय ..... ति  
परचल-लापव-सौष्ठुर-किनेण अहरहर्दीनभानान-

१४. नमान-शीलेन स्थूलसक्षेण यथावत्प्राप्तर्यलिशुल्कभागैः कानक-रेजत-नज्ज-बैद्यूर्य-रजोपचय-  
विष्वन्दमान-कोरोन स्फुट-लघु-मधुर-चित्र-कान्त-शब्दसमयोदारालंकृत-गदा-पदा-क्षव्य-  
विधान-प्रवीणेन] प्रमाण-मानोन्मान-स्वर-गति-वर्ण-सारसत्वादिभिः

१५. परम-लक्षण-व्यंजनैस्येत-कान्त-मूर्तिना स्वयमधिगत-महाक्षत्रप-नामा नरेद क[न्या]  
स्वयंवरानेक-माल्य-प्राप्त-दाप्त्र[१] महाक्षत्रेण रुदान्ना वर्षतदृशाय गो-ब्रा[दा][श].....

[त्यं] धर्मकीर्तिशृदपर्यं च अपीडयि[त्व]। कर-विष्टि-

१६. प्रणयकियाभिः पौरजानपदं जनं स्वसात्कोशा महता धनौयेन अनतिमहता च कलेन  
त्रिगुण-दृष्टर-विस्तारायामं सेतुं विधा[य-स]व्यंत[ट] .....[मु]दर्शन-तं कारित-  
मिति [\*\*] [अस्मि]जन्मये

१७. [च] महा[च]प्रप[स्य] मतिसचिव-कर्मसचिवैरमाल्य-गुण-समधुकैरप्पति-महत्वाद्वेद-  
सानुत्साह विमुख मतिभिः प्रलोक्यातरंभ[.]

१८. पुन-सेतुवन्ध-नैराराश्याद्वाहाभूतासु प्रजासु इहाधिष्ठाने पौरजानपदजनानुप्रदार्पणं पार्थियेन  
कृत्वा नामान्तर्मुराण्डानां पालनार्थ्यनियुक्तेन

१९. पद्वेन कुलैष-पुत्रेणामात्येन सुविशाखेन यथावदर्थ-धर्म-व्यवहार-दर्शनैरनुरागमभिवर्द्धयता  
शकेन-दानेनाचपलेनाविस्मितेनाश्येणहाव्येण

२०. खधितिष्ठता धर्मकीर्ति-यशांसि भर्तुरभिवर्द्धयतानुष्ठित[मि]ति

#### XIV

Gunda Inscription of Mahākṣatrapa Rudrasimha I.

- सिद्ध [.] राजो महज्जन्म[ पस्]य खमि चाष्टुन प्रपौत्रस्य राजो चत्रपस्य खमि  
जयदाम पौत्रस्य
- ( स ) राज[ वो ] महज्जन्मपस्य ख[ । ]मि-रुद्रदाम पुत्रस्य राजो चत्रपस्य  
खमि रुद्र
- सीहस्य [ ध ]वें [ त्र ]युत्तरशते १०० ३ वैशाख शुद्धे पञ्चम[ मि ]  
धल तिथौ रो[ दि ]णि नक्ष
- प्र-सुद्धर्त्त आभीरेण सेनापति धापकस्य पुत्रेण सेनापति-रुद्रभ[ भू ]तिना  
आमे रसो
- [ प ] द्विये वा[पी] [ख]नि [तो] [चद]पितथ सर्व-सत्वानां हित सुखार्थमिति

E. I., Vol. XVI, p. 235.

#### XV

Mevasa Stone Inscription of the time of a Mahākṣatrapa.

- सिद्धम् [इ] राजो महाक्षप्र[त्र]पस्य स्वामि चपृण
- पुत्रपुत्रस्य राजो महाक्षनपस्य भद्रिदम
- पुत्रपुत्रस्य राजो महाक्षनपस्य वर्षशत
- ज्युत्तरके चसपुत्रस्य प्रलदपुत्रस्य आभिरस्य
- हरिहोवकसगोत्रस्य वसुराकस्य गुत्यज्जदुष्टुस्य

६. कार्तिकस्य शु ५ राज्येश्वरस्य भर्तुर् यदि प्रष्टापि

७. ..... भवनम् च

Proceedings 5th Indian Oriental Conference, Vol. I, p. 565.

## XVI

Junāgadh Inscription of Jayadāman's Grandson.

१. ..... स्तथा भुर-गण[ण] [सत्रा] णी प्रथ[म].....

२. ..... चाएनस्य प्र[पौ]त्रस्य राज्ञः त्त[त्रप]स्य-स्त्रामि-जयदाम प[१]त्रस्य राज्ञे  
म[हा].....

३. ..... [चै]त्र-शुक्लस्य दिवसे पंचमे ५ इ[ह] गिरिनगरे देवासुर नाग  
य[ह] रा[ह]े.....

४. ..... थप [ु]रमिव ..... केवलि-ज्ञा-न-सं ..... ना ..... जरा ..... मरण[ण].....

E. I., Vol. XVI, p. 241

## XVII

Junāgadh Inscription of Jivadāman I.,

१. ..... [चै]त्रपस्य स्व[१]मि जीवदामस्य एताय पूर्वाय वर्षे [१]१००.....

२. ..... [व] व्यदत्तस्य वास्तुन[म]दिक्स्य वस[स्तु] शार्मकस्य रामकस्य पुत्र[१].....

E. I., Vol. XVIII, p. 340

## XVIII

Mālvāsara Stone Inscription of Rudrasena I.

१. राज्ञो महाक्षत्रस[स] सा[स्त्रा]मि हृदसेनस्य

२. वर्षे २३३ [१२२] वैशाख चहुल पंचम्यां

३. इमं ..... वानिजकस्य पुत्रेण

४. प्रति जिवितं दत्तं य[स्व] मित्रै[प्राय] हि जि[नि] जस[स्य].....

2nd century BC. Inscription of Rudrasena I. (Vol. XVIII, p. 2).

## XIX

Gādha Inscription of the time of Mahākāshatrapa Rudrasena I.

१. [४]वर्षे १०० २० [७] [भा] द्रपद-घृहुलस ५ र[१]ज्ञो महाक्षत्र[प्र]पस

२. भद्रमुखस्य सम् [स्त्रामि] चाएनपुष्पपौत्रस्य राज्ञो त्त[त्र]पस

३. स्त्रामि जयदाम-पौत्रस्य राज्ञो मह-क्षत्रपस्य भद्रमुखस्य

४. [स्व]ग यद्वद्वाम-पौत्रस्य राज्ञो म[ह]घ[प्र]पस्य भद्र-मुखस्य सा[म]—

५. यद्रसीद [पुत्र]स्य राज्ञो महाक्षत्रपस्य स्त्रामि रदसेनस्य इदम् शप्तं

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### The Sanchi (Kānākhera) Inscription of Svāmi Jivadāman.

१. सिद्ध ॥ भगवत्प्रिदश् गण-सेनापतेरजितसेनस्य सामि महासेन महातेजः सादित्यवीर्यं जीघदाम
२. धर्मविजयेन शकनन्दपुत्रेण महादण्डनायकेन शकेन श्रीधरवर्मणा धर्मं स्ता [थ्रि] व स्तराज्याभिर्द्विकरे वेंयिके स[.]वत्सरे स्तोदशम[.]
३. श्रवण-वहुलस्य दशमी-पूर्वकमेतद्विवरं कल्याणाभ्युदय-वृद्धपर्यमक्षयस्तर्गावासिमेतद्धर्म-यशोर्यं धर्मासिसंबुद्धया थाप्ते
४. शाखाते चतुःसंस्तुकोयम् इ मापि कापि( धृ ) च म सलिलः सर्वाधिगम्यः सदा
५. सत्त्वान् [.]प्रिय-दर्शनो जल निधिर्द्वर्मामृतः गतः ष्य प्राच्य
६. कृपा श्रीधरवर्मणा गुणवता स्तानापितोयं शुभं २०० १ स स्तु

- 28 - E. I., Vol. XVI, p. 232.

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